# The History Of the Bible FORABINA



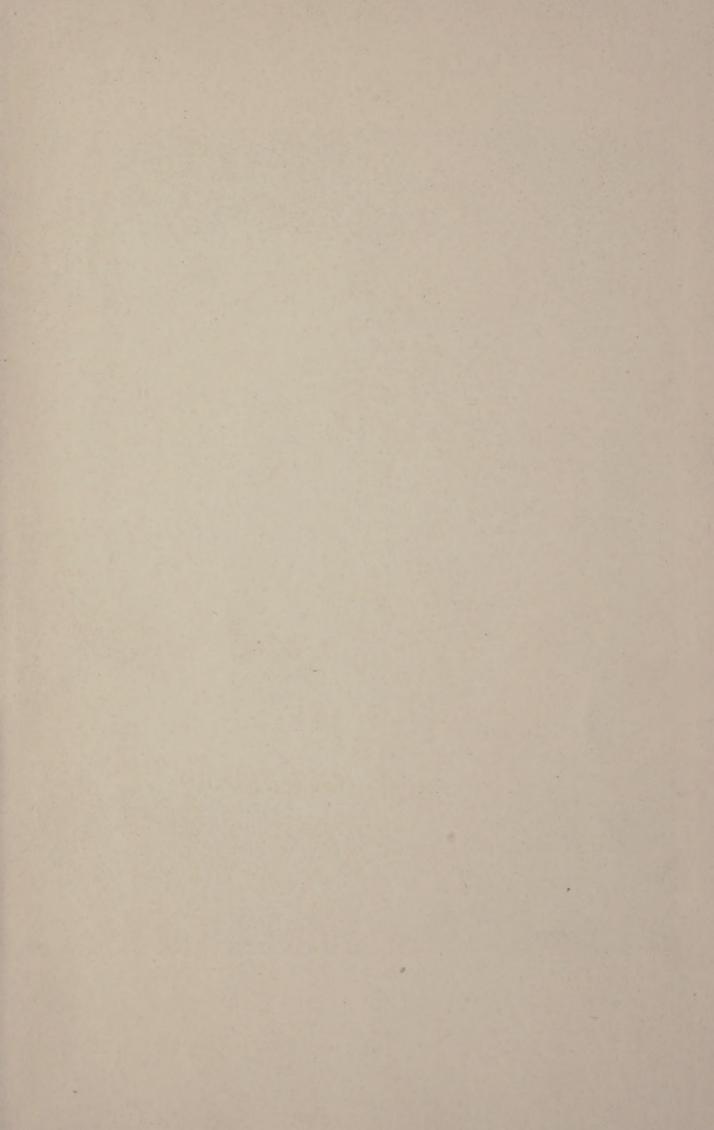
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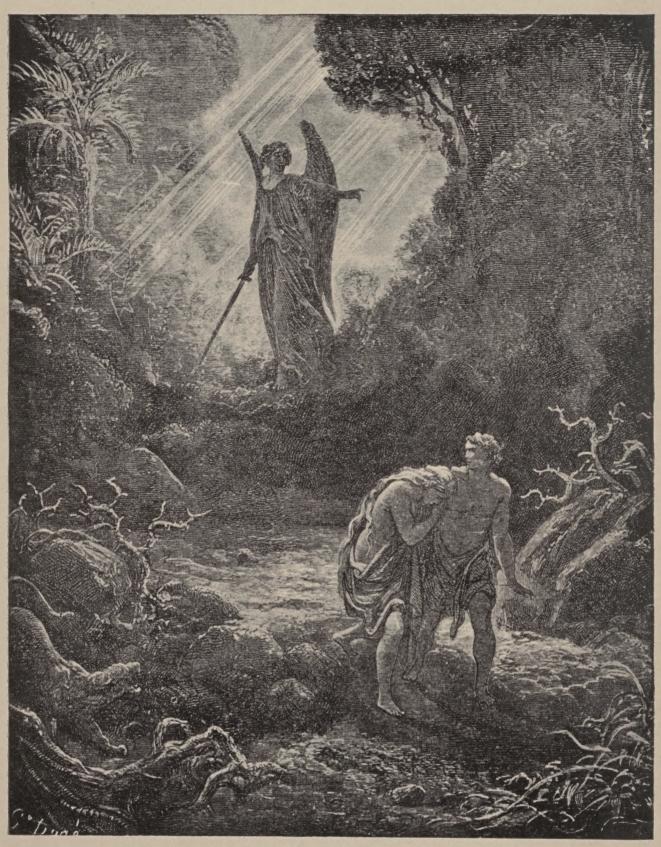
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ADAM AND EVE DRIVEN FROM EDEN

### THE

# History of the Bible

By

HARRY LORENZO CHAPIN, M. D.



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### **AUTHOR'S PREFACE**

My object in writing the History of the Bible is principally to condense its meaning into as few words as I consider consistent with the original narrative.

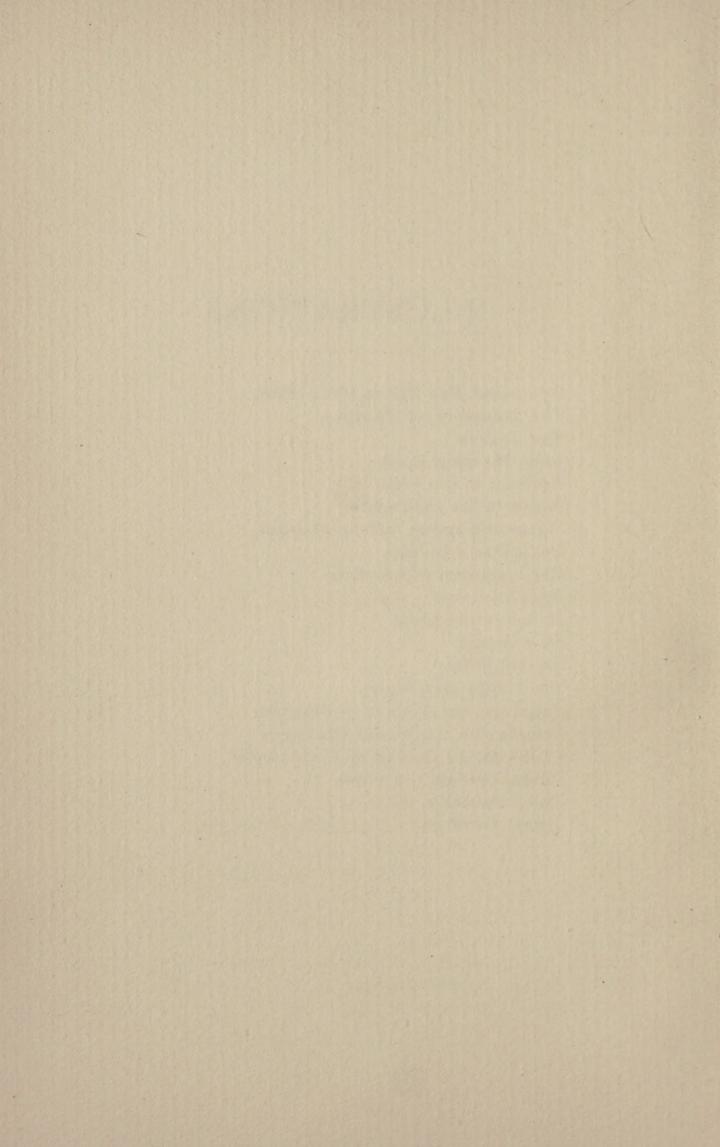
I have experienced by social contact with young men and women, that many of them have never read a single book of the Old or New Testament, because they were compelled to read so much to gain so little. My conclusion was that a laconic story of the Scriptures that would embody the historical as well as the inspirational, the spiritual as well as the temporal, into a volume exempt of the superfluity of words already inscribed. They would read it with more understanding and with greater assiduity, thus making them more familiar with the Word of God, and also causing them to have greater love and honor for the divinity of the ever reigning Deity I do not pretend that this volume is a detailed account of the Bible, or a complete history, but have elicited from its pages the substance and sentiment of characters and events both corporeal and seraphic on earth and in Heaven.

HARRY LORENZO CHAPIN, M. D.

MRS. ANNA M. FRIES CHAPIN, Collaborator.

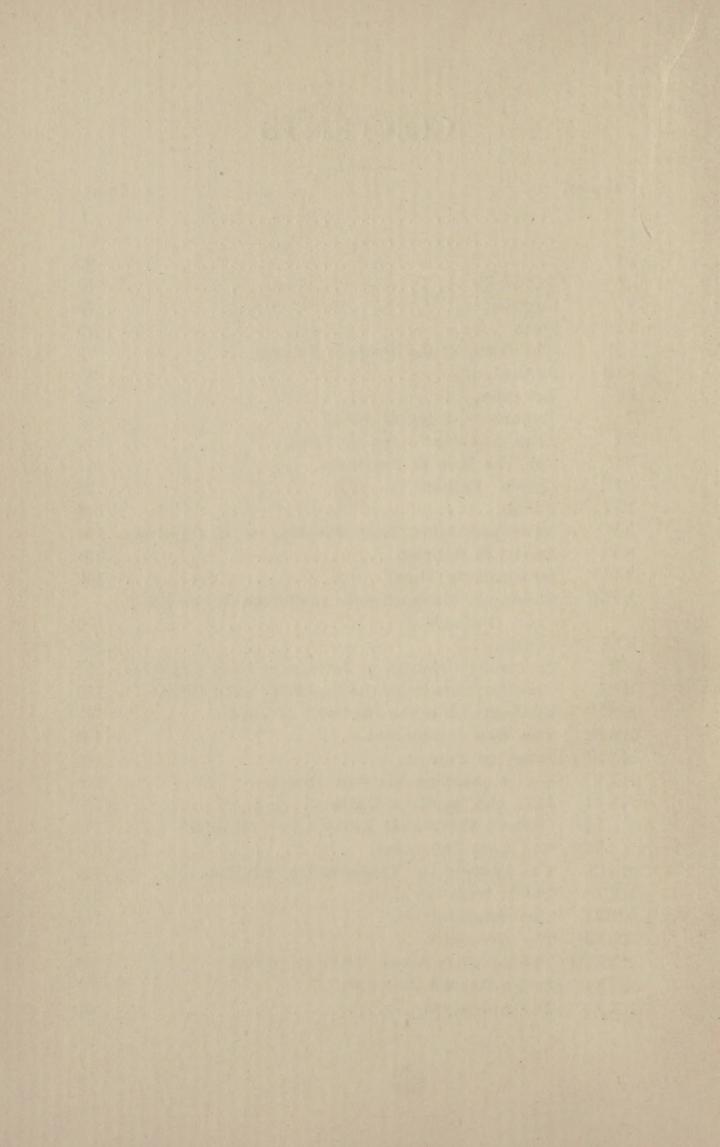
### ILLUSTRATIONS

Adam and Eve Driven From Eden. The Confusion of Tongues. The Deluge. Isaac Blessing Jacob Rebecca at the Well. Moses in the Bullrushes. Moses and Aaron Before Pharoah. David Slays Goliath. The Judgment of Solomon. Ruth Gleaning. Daniel Interpreting. Ecce Homo. The Nativity. The Flight Into Egypt. Jesus and the Woman of Samaria. Casting Out the Money Changers. Christ in the Garden of Gethsemane. Christ Bearing the Cross. The Crucifixion. Maiter Delorosa.



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# The History of the Bible

### CHAPTER I.

"In the beginning God created the heaven and the earth." (Gen., Chap. 1.)

We cannot conceive how long a period of time it might have been between the first and second verses of the first book of the Bible. (Gen. Chap. 1, 1-2.)

It must have been centuries and centuries after the earth was cast into oblivion or infinitude in its molten, primeval state. It must, by all reasoning imagination have existed a millennium in this condition after the poisonous gases had left the molten mass, and the fast centrifugal movement of the molten matter passing through space gave to it its rounded form. The superficial stratum cooled, and the water receded and sought its own level into the deeper indentations of the earth, which are now the seven seas. "And the earth was without form and void." (Gen. 1, 2.)

This would naturally be the condition at this time, until the earth had revolved through space and cooled, and the water receded to the seven seas. After the earth had been cooling for many thousands of years, and its waters receded, leaving terra firma exposed to the air and the sun's rays, we have the five conti-

nents and the many islands.

(Gen. 1, 9.) "And God said let the waters under the heavens be gathered together unto one place, and let the dry land appear and it was so."

Now that the land has cooled sufficiently, vegetation will naturally or spontaneously germinate and grow. After this animal life will spring forth in its lowest type. Now God has prepared a home; He must next make a living being to inhabit that home. So he made man in his own likeness, and gave him dominion over all the beasts of the field, fowls of the air and fish of the sea. This man he named Adam, which means "taken from earth." God had, prior to this, prepared a beautiful garden home for Adam, called Eden, which was a terrestial paradise, resplendent with ornate shrubbery, trees and fruit of every kind. God also placed within this garden animals of every species for Adam to name as he wished. God also appointed in this garden a tree of evil fruit, which, if partaken of, would surely cause death. This garden was located in Mesopotamia, a fertile plain between the Rivers Euphrates and Tigres, in all probability near the modern city of Bagdad, for here is the only place in Asia where four rivers are near each other, and necessarily corroborate the Scriptures,—two branches of the phrates and two of the Tigres.

This proves, geographically speaking, the garden of God must have been in the locality stated.

After God had created Adam, He could see that it was not well for man to live alone, so He created a woman and named her Eve, meaning "mother of all the living." The story of Adam and Eve has been an anathema to many, and will be to millions yet unborn. Yet, why should we be incredulous about anything God has done? No matter what is imputed to Him,

though it is complex and its phenomena chaos and darkness to us, it is clear to His omnipotent mind. If He could make the great mountain ranges, the great seas and shores that are levees to curb the lenten waters, and could make the beautiful winding river in the valley to drain the waters of the upland plain; and if He could stud the canopy of heaven with sparkling jewels that we call stars and planets, and cause them not only to have their being but to rotate and shine, and to have each one and all play its respective part in the indispensable symphony of the universe—if his skill is consummate to the work above mentioned, He is surely capable of making Adam of dust and Eve of bone.

After Eve had partaken of the good fruit of the garden, which was, of course, their daily food, she walked beneath the tree of evil fruit, which looked even more tempting than the fruit she had been eating. Eve was contemplating in her mind how luscious that fruit would be if she could only eat of it; still she knew it was forbidden. While she was looking at the fruit in a suppliant attitude, a large serpent approached her and told her to eat of the fruit. The serpent over-persuaded her by telling her the fruit could be eaten with perfect impunity. The serpent was beautiful, as we know a large snake is beautiful in color, and very The serpent's overtures and beauty together, caused Eve to yield and give way to the animal part of her make-up. She ate of the evil fruit, and when her husband approached near the spot where Eve had been talking to the serpent, she gave Adam some of the fruit and told him to eat of it and fear not, for the serpent had informed her as to the merit and demerit of the fruit, and that she had experienced great sensual pleasure from it.

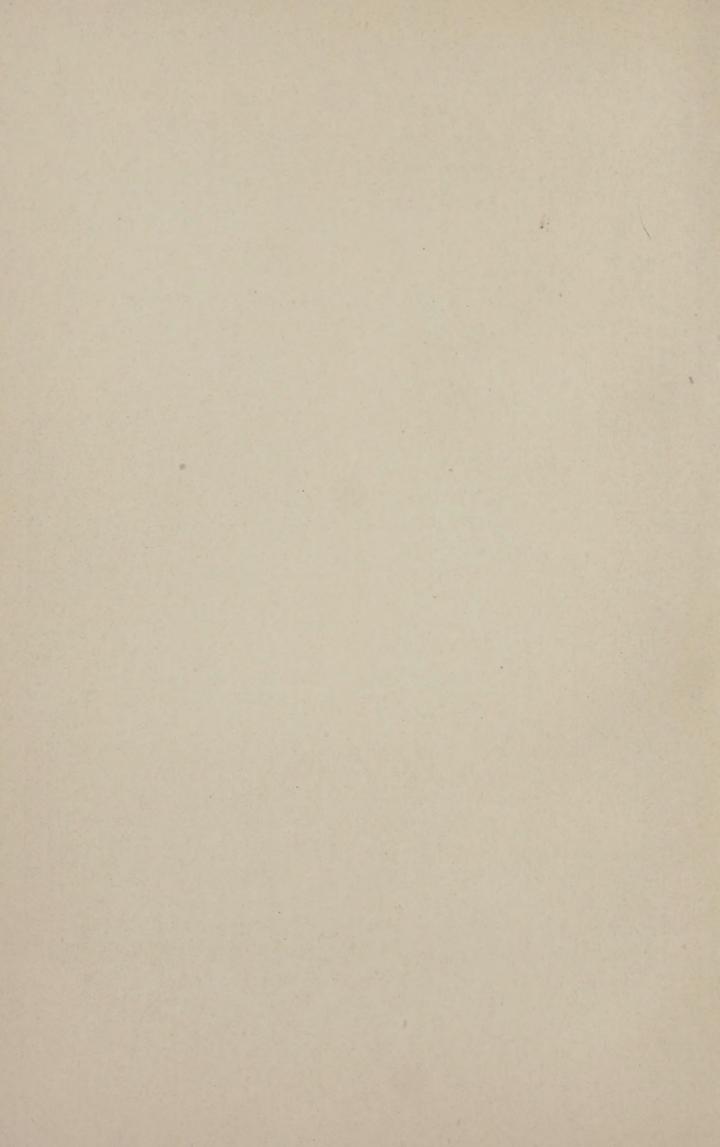
Adam ate of the forbidden fruit, and as soon as he yielded to the overwhelming temptations of a beautiful woman, as no doubt Eve was, God sent his angel to the garden with a sword of many sharp edges reflecting refractory rays in their midst. They were not ashamed, for they knew at once that they had caused the Lord anguish, and they tried to hide their nakedness from the angel by making garments of figleaves to cover their bodies. This was useless, for God saw them and drove them from his garden of Paradise. As they were leaving, the trees and shrubbery and everything in the garden assumed hideous shapes; everything was deformed. Two cherubs were placed at the entrance of the garden to guard it. Adam and Eve were driven into the world to make their livelihood by the sweat of their brows.

After some years Cain and Abel were born. After Cain had killed Abel, he went into the Land of Nod and took a wife.

This probably sounds like an anathema, for where could he get a wife when his own mother was the only woman in the world? But this is easy to philosophize or explain. There were probably Aborigines in the Land of Nod in those days, as there were in America four centuries ago. This type of man in God's mind, who had perhaps grown up by an amorphism to a being that in corporeal development was analogous to his mother's bodily makeup, but was not eligible or worthy to be classed a man after his own image, being only a degree above the baboon. God could not accept such as one of the Royal Family. However, as far as our progenitors are concerned, it need matter but



THE CONFUSION OF TONGUES



little to us, for all of the posterity of Cain and Adam, except Seth, were flooded from the face of the earth by the deluge.

After Eve was driven from the garden of Eden, and she could see with her own eyes the terrible physical manifestation of God's anger and predominating supremacy, she must have been humbled, and was able to see her past wrong-doing while in luxury. She was then repentant, and to expiate her sins, made obeisance to God in prayer. God, seeing that she was of a contrite heart and really sorry for her sins, could see still a nucleus of good in her. So Adam and Eve, many years after their expulsion from earthly paradise, conceived and bore Seth, who was destined to be the father of the Semetic race, for his sons walked with God.

After ten generations Noah was born. At the time of his birth the people of the entire earth had become corrupt. Many of God's angels had become corrupt also. So God prepared a hell for the unruly angels of heaven, and a flood for the corrupt people of the earth to consume them, and every living thing on the face of the earth, except Noah and his family and two each of every animal species, male and female, of the earth. The Lord came to Noah, who was a just man in the sight of God, and made known to him what He was going to do, and told him to build an ark of Gaper wood and seal it within and without with pitch. "And the Lord said unto Noah, come thou and all of thy house into the ark, for thee have I seen righteous in this generation. And of every clean beast thou shalt take to thee by sevens, male and female, to keep thy seed alive upon the face of all the earth."

Noah did as the Lord commanded. He built the

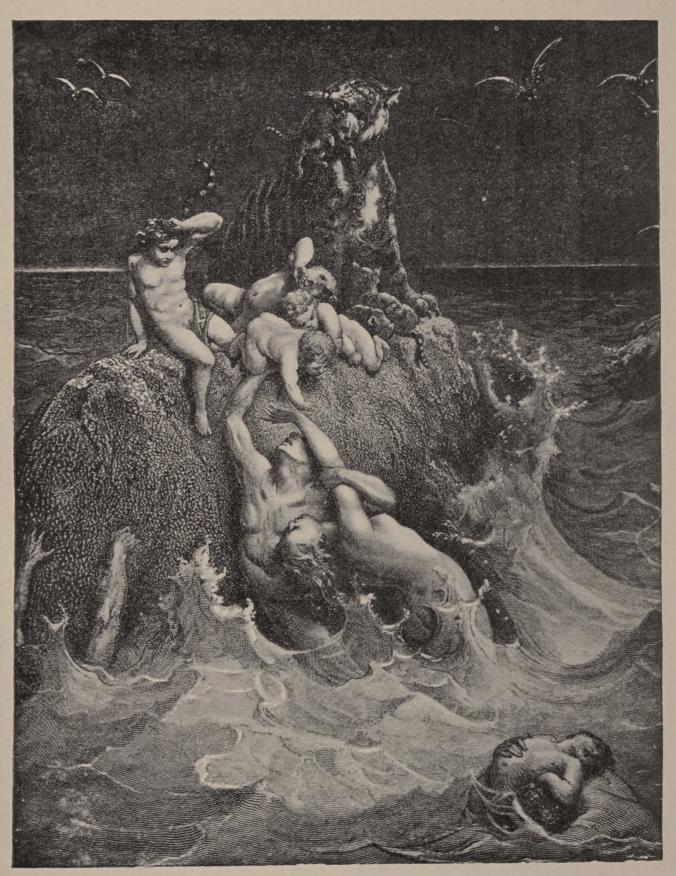
ark, placed the animals in the ark, and took his three sons, Ham, Shem and Japheth, with their wives, and went straightway into the ark.

The fountains of heaven were loosened in pouring streams. Gargoyles of hell vomited forth their copious floods. Forty nights and forty days the elements in bellicose rage spent forth upon the wicked earth with such fury that all was lost except the ark and the few it contained.

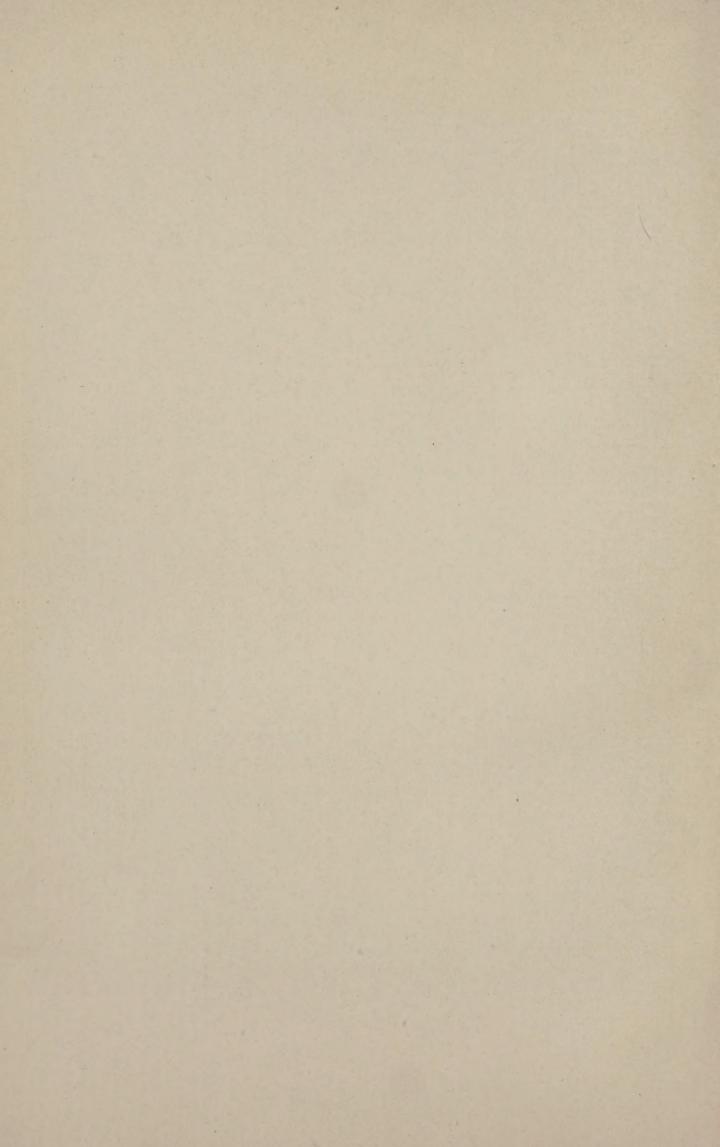
When the Lord saw he had vanquished the wicked into everlasting death, the clouds vanished into nothingness; the inverted bowl of heaven was a sapphire dome. God's face reflects once more upon the deep, to assuage and dry the torrents that had fallen.

Noah saw that the rains had ceased, and God's vengeance had been satiated. He removed the covering of the ark and sent forth a raven. The raven circled around and around until it was lost to their view, and was never seen by them again.

Noah sent forth a dove, and the dove found no rest for its feet, and returned to the ark. After seven days Noah sent forth another dove, and this dove returned with an olive branch in its beak, which was then, as now, the emblem of peace. Noah knew by this that the waters were abating. He waited seven more days and sent forth another dove that never returned. Noah looked and beheld dry land. The ark had floated to the north of Armenia and landed on top of a high mountain called Arrarat. The gangways of the ark were opened, and the animals went forth and spread themselves over the face of the earth. As soon as Noah and his family left the ark, they made an altar of stone and offered as a sacrifice a burnt offering to



THE DELUGE



God in appreciation of his blessings in delivering them from death and damnation.

Ham, the oldest son of Noah, is the father of the black race, or Hametic race, as it is often called.

The generations of Shem are Arphaxad, Salah, Eber, Pleg, Rev. Scrug, Nahor, Terah and Abraham.

Ham begat Cush and Cush begat Nimrod, the great hunter.

The sons of Noah became prolific and their sons redundant with children as well. After many years they all journeyed East to the beautiful plain of Shinar. After they had reached this fertile plain, they conceived the idea of erecting a brick tower that would reach the heavens. They built it many cubits high, when God came and confounded their language so that they were not able to understand one another, and by so doing put a veto on their continuation of the work of construction. This is why the tower is called Babel, for they could only babel. They would make the effort to convey their thought by lingual expression, but it would be inaudible and incoherent. They were compelled to give up their project. Their idea was that they could build a tower to heaven, and could commune with the Holy Spirit, or could journey on up and into heaven itself. God confounding their language as he did, caused them to abandon their operations and to scatter in every direction. This is why there are so many languages and dialects among the people of the earth.

In those days theophany was often resorted to. God came to Abraham and told him to "Get thee out of thy fatherland, and go where I tell thee, and I will bless thee and make thy name great, and in thee shall all of the families of the earth be blessed."

Abraham and Sarah, his wife, and Lot, his brother's son, went forth into the Land of Canaan, and as they came upon the plain of Moriah, the Lord came to him and gave him this land, and Abraham built an altar to the Lord here on this land. There was a famine in the land of Canaan at this time. This condition of things caused him to go further south into Egypt.

Sarah, Abraham's wife, was very fair and pleasing to look upon, and Abraham told her that for their welfare they must travel clandestinely in Egypt, for if it was discovered that she was his wife, the Egyptians might kill him and take her to wife. Sarah consented to this, and pretended to be a sister of Abraham.

They went in unto Pharaoh, King of Egypt, and he was at once entranced with Sarah's beauty and grace. He made them guests at his imperial court and lavished presents and honors upon them both. Pharaoh, believing her to be a virgin, thought he could add her to his list of many wives.

This did not please the Lord, for Sarah had already been appointed by the Almighty to be the grandmother of Israel. So, God, to appease his anger, brought plagues upon Pharaoh, the King of Egypt. Pharaoh could see the reason for this, that they were sent upon him on account of his new Hebrew guests' influence, and he reproached Abraham for his cupidity, saying to him: "Why did you not inform me as to the true identity of the woman. Take her and your camels and all that is yours and get away from me and my country."

Abraham was very rich at this time, his trip to Egypt having been a profitable one. He was ready to go out of the Land of Egypt back to the Hill of Moriah, where he had made an altar to the Lord. The Lord

told him to look North, East, South and West. Abraham did as he commanded; then the Lord told him the land that his eyes had just surveyed was his.

Lot and Abraham did not agree on many points, so Lot went East to Sodom, where he made his home. Sodom and Gemorrah were very wicked cities at this time, so Abraham remained in the land of Canaan. God told Abraham he would give him and his posterity this land forever.

There was war in the vicinity of Sodom, and Lot, Abraham's nephew, had been taken a prisoner of war, and all of his goods had been confiscated. Abraham was informed of his nephew's plight, and he made haste to muster his three hundred strong armed soldiers, and go forth to relieve his brother's son.

Abraham conquered the enemy, and brought Lot back with him to the Land of Canaan. On their return home they came by Salem. Melchizedek was King of Salem at this time, and he was greatly pleased with Abraham's recent operations in war. When Abraham and his hosts were passing Salem on their return journey, Melchizedek, the king who was priest of the most high God, came out and blessed Abraham, and said, "Blessed be Abraham of the most high God! Possessor of heaven and of earth."

Sarah was effete, and in consequence thereof, was childless. This fact was humiliating to her, so she consented to Abraham's wish to have a child by Hagar, Sarah's handmaiden, which in those days was not looked upon as a great sin as it would be today. Bigamy, polygamy, and polyandry were not thought of in those days only as being natural, legal and moral. Many rich men had twenty to fifty wives, as in the

large Turkish harems of our day and age. They have many wives in their seraglios.

Abraham, with this understanding with Sarah, went in unto Hagar and she bore a male child, who was named Ishmael. Until this time Abraham's name was Abram, but now the Lord desired to establish a covenant with him, and he changed his name to Abraham. God told Abraham he would make him exceedingly fruitful, and that he must keep this covenant with him and his children after him in their generations. The covenant between the Lord and Abraham was: "Every male child among you shall be circumcised, and you shall circumcise the flesh of your foreskin, and it shall be a token of the covenant between you and me."

Until this time Sarah's name was Sarai, which the Lord changed to Sarah. They had at this time reached the ripe old age of one hundred years, yet Sarah conceived and bore a son and named him Isaac.

Not long after the birth of Isaac the Lord came to Abraham and told him he was going to destroy Sodom and Gemorrah because they were such wicked cities. Abraham was perhaps apathetic as to the city being burned, but he was interested in his relations and those who were good and worthy in the condemned towns. Lot had again left Abraham and had gone back to Sodom to live. Abraham asked the Lord if he would destroy the city if there were fifty good people inside of its walls. The Lord answered that he would not destroy it if it contained fifty good people. Then Abraham asked the Lord if it contained ten good people would he destroy it, and the Lord said that he would not destroy it if even ten good people were within its walls.

After Lot and his family had been led out of the city by the help of the Lord, the city burned. Lot's wife turned to look at the conflagration for the last time, as they were leaving the city to go into the mountains, and as she looked at this wicked pyre she turned to a pillar of salt.

Lot and his two daughters went on into the mountains to dwell in a cave. The two daughters, realizing that their family was likely to become extinct, resolved to give their father wine and lie with him that they might give birth to children, which they did. They put him to sleep with wine and he, unknown to himself, conceived with his daughters and they bore children. This was not incest, for it is altogether probable that the daughters' pregnancy was brought about through the agency of some superhuman power.

Sarah by this time had become very jealous of her servant Hagar, and refused to have her about the tent of Abraham any longer. She could not tolerate her nor the son Ishmael, and made the fact known to Abraham, who at once gave Hagar food and water and sent her away.

Hagar was an Egyptian, and Ishmael, years after, married an Egyptian, and Hagar no doubt, went eventually into Egypt, the land of refuge to the Hebrew, a name that Egypt richly deserves.

The angel of the Lord told Hagar her son Ishmael would be a wild man, his hand would be against every man's hand and every man's hand against him, consequently he is called the father or patron of the Bedouins, or the people who live a nomadic life in the desert; they were named after Ishmael, or Ishmaelites.

God told Abraham to go to Mount Moriah, upon which is the large rock beneath the dome of the mosque

of Omar in Jerusalem, which is the site of Solomon's temple. The mosque of Omar, which stands on this holy soil, was built by the Saracen King Saladin from the ruins of the temple of Solomon, which was destroyed by Titus.

In the time of Abraham this spot was a wilderness. All that was there at that time was this immense stone. which is as large as an ordinary dwelling house. It was upon this altar of natural rock, carved by God's own hands, that Abraham was about to sacrifice Isaac, his beloved son. God told him to make a hecatomb of his son's body. As much as Abraham loved his son, Isaac, he was willing to sacrifice him at God's command. Isaac was willing to immolate himself, or to be immolated on the altar by fire, for he knew it was not his father's will alone, but the will of his father's God who impelled the parricide that was about to be consummated. Isaac even gathered the wood or fagots, himself. As Abraham raised the knife to dispatch his only son into eternity, the angel of God stayed his hand to save the brave and noble child from whose loins was yet to come forth Jacob, the man and Israel the prince. However, God could see Abraham's fidelity and godly devotion, and to fulfil the sacrifice, a ram was caught by its horns in a thicket nearby, and as Abraham looked up he saw this ram and went and sacrificed it instead of his son Isaac, for God had only tried Abraham's devotion to test his sincerity.

After Abraham's son Isaac had attained the age of forty years, he desired Isaac to take unto himself a wife. Abraham made preparations for a pilgrimage into his own country in search of a young, pure and beautiful virgin for his son.

Sarah at this time was dead, and they buried her in Hebron, in a tomb that Abraham had purchased for her, where Abraham and Isaac were both buried years later.

The tent of Abraham had become lonely after the death of Sarah, his wife, and now if Isaac's young wife could fill her place, it would cheer them and bring

them out of their present state of apathy.

Abraham fitted out his camels and gave Eleazer, his servant, orders how to proceed, and also what kind of a girl he desired to become the wife of his son Isaac. Abraham also gave beautiful jewels to Eleazer to present to the lucky one whom his son might choose. Eleazer, armed with the necessary traveling paraphernalia, and also with munitions for love's conquest. which he knew was the motive of his foreign invasion, started on his journey. Eleazer was a good servant and endeavored to serve his master, even in this capacity, to the best of his ability. He traveled over deserts by day and slept by night on his way to Harran, to locate the future mother of Israel. In due time the city of Nahor was reached. Eleazer and his caravan were very tired on reaching the outskirts of the little village. It was evening, and the sun was far in the west. They drove to the Pool of Nahor, just outside of the town, to water their camels before going to an inn or hotel inside of the village. As Eleazer alighted from his camel, to proceed to the well or pool to refresh himself and his camels with a draught of this clear water, he spied a young and beautiful virgin drawing water from the pool with a jug. One can imagine how graceful this beautiful girl, Rebekah must have appeared to Eleazer as he asked her if he could sip from her jug. She so tenderly and gracefully held

the jug and said, "Drink, not sip, my Lord." This was a sign given to Abraham by the Lord. He made Eleazer familiar with this sign before he left him. "God will go before you and the dame at Haran. She who offers you drink at the pool is the one to become the wife of my son Isaac."

After Eleazer had drank, Rebekah volunteered to water the camels also from her jug. Such jugs in those parts even to this day are used to water animals from. As soon as Rebekah did this, Eleazer could plainly see that she fulfilled the prophecy, and was the very one he had made this long journey for. As she had shown so much hospitality at the pool, he said to her, "For your kindness I offer you these jewels," and he gave her the jewels which Abraham had sent by him. At this moment Eleazer asked Rebekah who she was, and if her parents could offer him provender for his camels and lodging for himself for the ensuing night. She answered, saying "I am the daughter of Bethuel, and we have plenty for you and your camels," as she led him to her parents' home. On reaching the home her brother Laban greeted Eleazer and welcomed him, as was the custom of inn-keepers in those days, especially when a guest came with a caravan of camels and a retinue. Laban looked upon the monetary end of it and not the sentimental, for he was avaricious and longed to become a man of wealth.

This same evening, as they were about the table eating and drinking, Eleazer made known the object of his errand in the East, saying: "God has guided me to your house. The nature of my errand here in these parts is just this: My worthy lord and master Abraham has sent me here in quest of a young virgin daughter of his own native land to become the wife of his son Isaac."

As soon as Eleazer made known his errand, Laban said he could not allow his sister Rebekah to go at once; that she must tarry a few days with him until he could prepare himself to part with her.

Eleazer said he could not wait here, he would have to know at once and be on his way, and suggested that they leave the matter to Rebekah for decision. I suppose her cheeks colored and her eyes flashed when the matter was left to her judgment. Rebekah said she would gladly go with Eleazer to the land of Canaan to become the wife of Abraham's son Isaac.

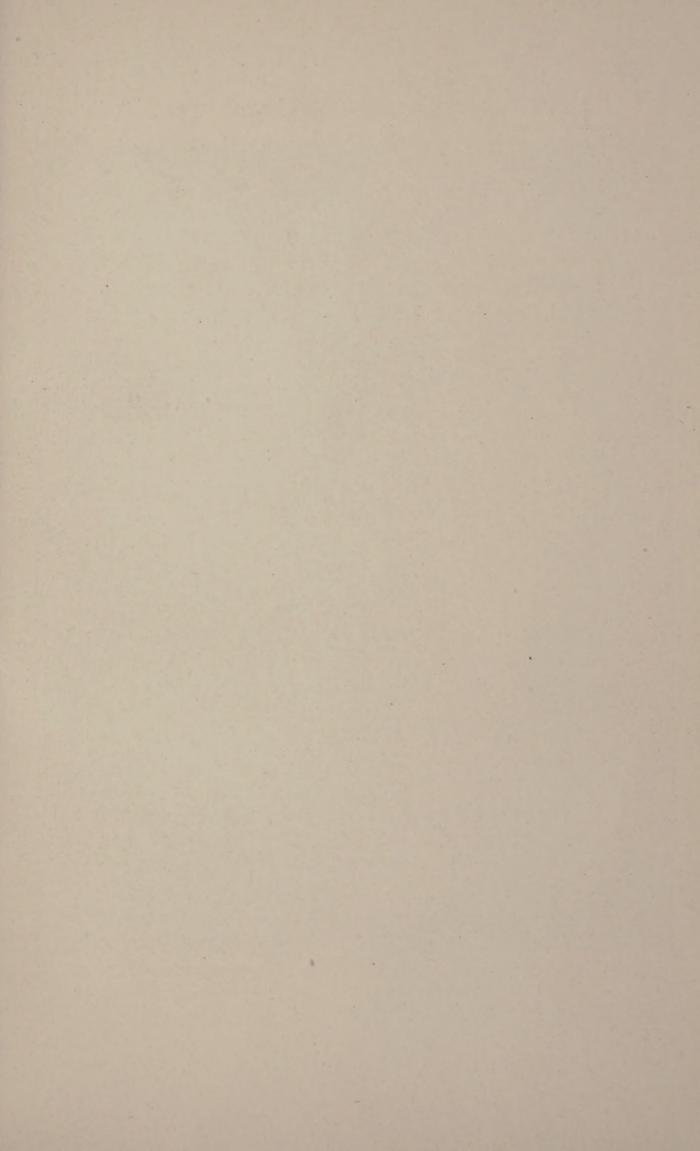
They started on their journey for the West, Rebekah and her aya, or nurse, Eleazer and his retinue. As they left Nahor, this unsophisticated Rebekah bade her family a tender farewell. In due time they arrived in the land of Canaan. Isaac met Rebekah as she approached the tent of Abraham. He greeted her tenderly and led her kindly into the tent or home of his mother.

Isaac was not of a vacillating disposition. He made his home in the land of Canaan all his life.

After twenty years had elapsed, Isaac and Rebekah were blessed with male twins. This was a great consolation to Abraham, for he had been assured that out of his seed there would come posterity to bless many nations. Now, that these two sons were born whose names were Jacob and Esau, Abraham was much pleased. When they were born, Jacob had hold of Esau's heel, and this he continued through life, for he supplanted his twin brother Esau, as you will read later. Esau was a strong robust boy, with rough hairy skin, while Jacob was tender and sweet, with a complexion of a mixture of the lily and the rose, soft and pliable; he was his mother's boy and darling.

One day when Esau had been out in the wilderness hunting game, and had perhaps become lost and wandered about until sunset before he reached home, he came into the family tent nearly exhausted with fatigue and hunger. Jacob had just completed the chore of making his own pot of porridge, and was about to partake of it, when his brother entered the tent and told Jacob that he was nearly famished for food, and would perish before he could prepare his own supper. He also related his experience in the wilderness. Then he appealed to Jacob to sell him his pot of porridge that was before him and that he was about to eat. They bartered for a while, and finally came to an agreement that he (Jacob), would give him his pot of porridge for his (Esau's) birthright. This was agreeable to Esau, and he took the porridge and ate it. Thus was Esan's life saved.

Many years then elapsed and Isaac had become senile and blind, and was afraid he would go where Abraham, his father, was in Heaven before he blessed his two boys. So, to be sure of his benison, he told Esau what kind of meat he wanted him to get for him, and requested him to cook and bring it before him to eat, and he would bless him. The meat was to be venison. Rebekah overheard this order of her husband, and she, loving Jacob so much more than Esau, wanted him to have the father's first blessing. So, while Esau was out to kill the deer for his father, Rebekah resorted to subterfuge to have Jacob impersonate Esau that he might receive the blessing intended for Esau. Rebekah was equal to the emergency. She did not like Esau because he had married the daughter of Heth. This had caused her much unhappiness. and now she resolved that her darling Jacob should





ISAAC BLESSING JACOB

have the first blessing of their godly father Isaac. Rebekah called Jacob to her and told him her plan, and what she had overheard, and also told him she had prepared a lamb instead of venison, and he must put the hide of the lamb on his hands and about his neck, so that if Jacob should feel him and find the skin rough and hairy, he would surely think it was Esau.

Rebekah knowing that Isaac was blind, thought his taste would not be acute and that he could not discover

any difference in the meat.

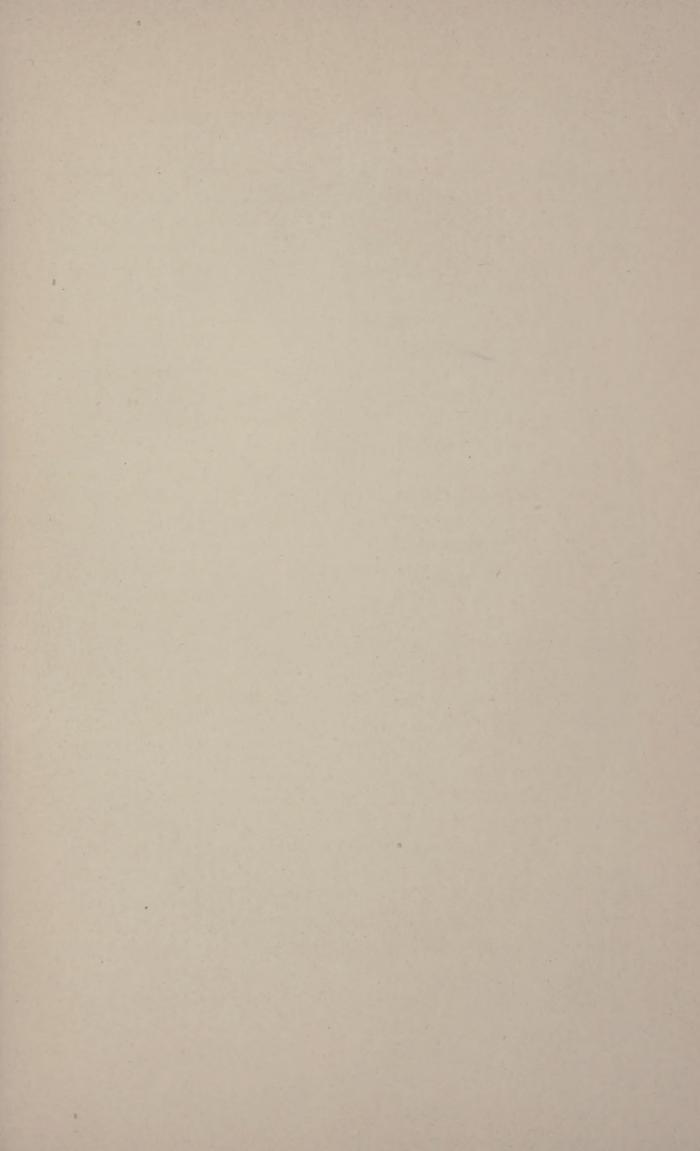
Jacob did as he was told, and went in to his father with the dish of meat, and genuflexed before him to receive his blessing. As he knelt he announced to his father that he was Esau, and had brought in the dish of venison he asked for, and that he was before him to receive the blessing. Jacob was at once blessed by his father. As soon as he arose from his knees, Esau entered with his dish of venison and told his father that he was Esau and that he had brought the dish of venison that he so much desired. Isaac said to Esau that he had just blessed one who professed to be Esau. Esau realized that Jacob had supplanted him, and he was vexed at his cupidity, and reproached him for his duplicity and fraudulent usurpation of his suzerainty as an older brother and a father's favorite. However, Isaac blessed Esau as well, and told him he should have the fatness of the earth and the dew of Heaven should be his. Esau had a vindictive feeling toward Jacob, and manifested it by swearing vengeance, and threatened to slay him at sight. Rebekah was aware of this, so she sent her beloved Jacob away on a journey to the home of her brother Laban, being the same place where Eleazer the servant of Abraham, went to seek a wife for Isaac.

Many years had passed, and things had taken on a most decided change. However, Laban, the brother of Rebekah was still living in the old homestead. The retribution that came to Rebekah for her partiality and deception in having Jacob misrepresent to his blind father was that when Jacob kissed her good-bye to leave for the land of her nativity, she never saw him again, for she died shortly after.

Jacob went on his way with a heavy heart, melancholy, and feeling that he was a fugitive from filial malice, a self-evicted outcast and desecrated object of pity. He had traveled all day, and as night wore on he laid his tired body to rest with a stone for a pillow. It was at the time of this night's rest under the blue dome of heaven, with the dew or tears of the angels falling on this sleeping object in the desert that God ordained Jacob to be the father of the twelve tribes of Israel. It was here that Jacob had his vision in a dream of a ladder while he lay on the ground at Luz. God came to him and told him in his dream: "I am the Lord God of Abraham and of Isaac your father; this very ground you lay on I will give to you and to your seed, and behold I am with you in trials and tribulations, and will help and comfort you, and will make you the father of many nations."

Upon arising in the morning Jacob raised the stone on end that he had used for a pillow, and named the place, Bethel, The House of God. It was from this moment on he served his God, the God of his grandfather Abraham, and of his earthly father, Isaac.

From thenceforth he was a heavenly endowed prince. His life was an exemplary one. On the following day Jacob journeyed on and on until the beautiful sun dipped its golden crest into the Western sea which





REBECCA AT THE WELL

threw its aureate sheen across the empyreal sands and metamorphosed the dusty desert into an earthly paradise. The Subi Kazib, or false dawn of the East that comes to usher in the day, and that light of the East that has inspired verse from the bards of every nation, was what he saw on the morning when he awakened from his dream. This light has been heralded in both poetry and song from time immemorial.

Jacob, viewing both of these beautiful scenes at the beginning and ending of this day, and the lights in the chamber of the South and the studded starry jewels of heaven at night, knew there was a God and a glorious one, and he no doubt resolved this day and from this day onward, that he would serve this God.

At sunset of this day Jacob reached the city of Nahor, where Eleazer, the servant of Abraham, had asked Rebekah for a drink of water many years before when he was there in quest of a young virgin to become the wife of Isaac. As Jacob approached the well, he saw a beautiful girl trying to remove a stone that was used as a covering for the well. The stone was so heavy she was experiencing much difficulty in removing it. Jacob took in the situation at a glance, and in his gallant manner, so characteristic of him, volunteered to assist her. As he removed the stone and also aided her in watering the sheep, he told her that he was from the land of Canaan, and was the son of Isaac and Rebekah.

This young and beautiful girl was the daughter of Rebekah's brother Laban, a cousin of Jacob's. This proved to be a really true case of pure and unadulterated love at first sight, for Jacob tenderly and fondly kissed and caressed her, and pressed her to his heart as though he knew God had created her to be his wife,

and the mother of Joseph and Benjamin. This daughter of Laban who proved to be Rachael, invited Jacob to live at their home with them during his sojourn in the land of Og.

Jacob willingly accepted her invitation and went with Rachael to her home. Laban, his uncle, received him cordially, and tendered him all the hospitality his home would afford, but when Jacob asked for the hand and heart of his daughter Rachael, his head fell upon his breast in an attitude of meditation. He was not willing to allow that which was so near and dear to him to go from him without emolument or monetary consideration. He had raised her, and he was going to be remunerated for his trouble. Laban was a lover of mammon and pelf as well as he was of Rachael, and if Jacob loved her as he said he did, he would give him a chance to prove his love.

Laban set forth a plan to Jacob by which he might earn his bride. He would not concede to any plan but the one he had laid down before Jacob. He could accept or reject it, as he saw fit. The plan was that he was to stay and work for Laban for seven years, and at the expiration of the time, he would forfeit Rachael to him to become his wife and life companion. Without doubt Jacob was reluctant about accepting this proposition, but his love for Rachael had assumed such large proportions that there was no obstacle he could or would not surmount to have her wholly and solely for his own. He saw there was no alternative in the matter, so agreed to abide by the will of Laban.

Jacob worked the seven years with unremitting assiduity, and at the end thereof he went to Laban in a suppliant attitude and asked for his reward, which was to be the hand and heart of his daughter Rachael.

Laban, being fond of worldly pelf to further his own ends and desires, now saw still another chance to satiate his greed, so he stooped to conquer He veiled Leah, his oldest daughter, and married her to Jacob. Jacob, thinking he was marrying Rachael, the idol of his soul, had been deceived by Laban, in whom he had implicit faith. However, the wedding had been solemnized, the ceremony had taken place, and the people of the country round about knew of the fact, and what had been done could not be undone. But there was still "balm in Gilead" for Jacob. Laban at once made known his second proposition to Jacob, whereby he still might win the object of his affection if he would diligently coincide therewith. He told Jacob that it was a custom in the land to marry the oldest daughter first, and that was the reason he had acted as he had. Whereas, as a matter of fact, he had resorted to turpitude and moral perversity to procure worldly gain.

When Jacob discovered that he had been deceived by the crafty Laban, he became very angry, but this availed him nothing, so he decided to act in accordance with Laban's wishes. He became politic in his demeanor in order to get the very best out of his present condition possible. He felt that this trouble is retribution sent upon him for surplanting Esau, his brother, as he had done. Jacob reconciled himself to his environment as best he could while he lived with Leah. There was one redeeming feature: he still had a chance to have Rachael, she who had occupied his thoughts for seven years. Laban had told him he would give him Rachael to wife if he would stay and work seven years longer for him. Jacob consented to do this, for he was aware of the fact that he would have her near him during the seven years of toil.

Jacob worked for Laban the extra seven years, and won the object of his choice. He had the two sisters now as his wives, still he remained in the land of Og for some time and worked after his conquest of love, labor and Laban.

God came to Jacob and told him to return to the land of Canaan, so he gathered together his camels and cattle and all of his possessions and took his two wives, and placing them on his best camels, started on his long journey to the land of his father Isaac.

God also told Jacob he would be with him, and not to fear. When they had come to within a mile or two of the old home, they could observe a multitude of people congregated on the plain waiting to meet them. This worried Jacob exceedingly, for he thought of the wrath of Esau, his brother; although twenty years had elapsed since he had seen him, he was still afraid he would appease his vengeance by slaying him. Jacob used strategy, and sent an envoy to meet him first and find out the status of things in Esau's camp, and ascertain, if possible, if he still entertained a feeling of hostility toward him. By this envoy or servant, he sent some beautiful presents to be given to his brother Esau as a salutary offering, thinking this perhaps would be of inestimable value in mitigating his anger toward him.

Jacob was very uneasy and restless as he saw the people manoeuvering towards him. He did not know what to do, for he greatly feared being killed by Esau. But, as they were advancing, he remembered what God had told him, that he would be with him, and at once all fear vanished from him and he knelt in prayer. As he raised from his prayer, he was approached by one of the men, with whom Jacob was at once taken,

owing perhaps to his personality. Jacob asked him many times, who he was, but he would make no reply. After they had wrestled together for many hours, the stranger, who proved to be an angel, said to Jacob: "You are no longer Jacob the man, but Israel, the Prince of God in whom is the Spirit of the most high."

Jacob was now back to that land that was destined to bear his princely name "Israel" forever. Rachael had borne him two sons, Benjamin and Joseph. Leah had borne him six sons, Reuben, the oldest of the sons, Simeon, Levi, Judah, Issachar and Zebulum. The sons of Belhah, Rachel's handmaid, were Dan and Naphtall, and the sons of Leah's handmaid, Zilpah, Gad and Asher.

Joseph was the eleventh son of Jacob by Rachael and he was always his father's favorite child. Joseph was a good, obedient child, and had the gift of interpreting dreams. When but a boy he could interpret the most complex dreams. This godly wisdom kindled a flame of jealousy in the hearts of the other brothers, which was ultimately fanned into a blazing fire that consumed every scruple of conscience they ever possessed. Their contumacy was so pronounced, after Joseph interpreted a dream to them and had explained by a sort of a didactic lecture, that they resolved in their several minds to conspire against him, and either place him in exile, vanquish or make way with him by some means or other.

Joseph had told them he had dreamt of seeing twelve sheaves in the field standing on end, and that he was one of the twelve, which was in the center, the others standing about him. The eleven sheaves were to represent his eleven brothers, and the eleven sheaves were making obeisance to the center sheave, which was himself. This proved to be the initial cause of his exile, for the eleven brothers knew of the favor he had found in his father's eyes, and they were afraid he would have dominion over them if things continued as they now were.

Jacob had ordered a beautiful coat made for Joseph, and when the coat was finished, he gave it to Joseph, it being a coat of many colors. The fact that Jacob had given this beautiful coat to Joseph, did not tend to mitigate or lessen their jealousy, but on the contrary inflamed their minds against him, and they grasped the first opportunity that presented itself to appeare their anger.

Jacob had occasion to send Joseph to Shechem to see the other brothers. When Jacob asked him to go, he was perfectly willing, as he was to do everything his father desired him to do. Jacob bade him good-bye with a parting kiss, and he started on his errand. Little did this old man know the mission God had in store for his beloved son Joseph. Yet if Jacob had known, and could have looked ahead twenty years, he would have allowed his son even then to go, for he was a Godfearing man, and would not repudiate God's will.

Joseph went to Shechem and met his brothers. They cast poor little Joseph into a pit or old abandoned well far into the bleak desert. They removed his coat of many colors, and killed a goat or sheep and smeared the coat with its blood. Blood that would have been Joseph's, had not Reuben, the oldest brother, intervened and prohibited their carrying out their original plan of killing him. They took this blood-soaked garment to the father, and too well did he recognize the coat and too well did he assume that the blood that was on the coat was the blood of his beloved son Joseph.

They told the poor old man that the wild animals of the wilderness had torn him to pieces with tooth and talon, and the coat was all that remained.

How easy it is to imagine the sorrow Jacob must have undergone after having been informed of the ignominious ending of his boy Joseph! He was credulous as to the veracity of the brothers' narrative of the killing of Joseph, not for a moment thinking that one of his sons would commit fratricide, or even conspire in the slightest manner against one of their own broth-However, leaving the heart-broken parent for a moment, let us go back to poor Joseph, placed in a deep pit left there alone to die. But God forbade this early ending of Joseph, for he had great work in store for him. It was not long until a caravan of Ishmaelites came along by the pit, and the brothers, seeing they could gain a few pieces of silver by selling him to these people, at once hoisted Joseph from his subterranean cell and sold him into bondage to these itinerate men. The Ishmaelites took him into Egypt. They went on to Memphis, the capital, and sold Joseph as a slave in the market place of that city.

In the center of this oriental city was located the White Castle, or palace of the Kings, where the Pharaohs, meaning kings, held their court, and also made it their metropolitan habitation. There were spacious gardens that surrounded the palace, embellished with all the native flowers and fruits, date-palms, manderines, oranges, cocoanut palms, pomegranates, bananas, grapes and many other luscious fruits too numerous to mention, and all of the beautiful that could be gathered together in one spot was in this garden. How different Joseph's surroundings must have seemed to him there from that of his own Hebrew land!

Their mode of life, dress, and particularly their religion and worship. Joseph had been taught to uphold and worship the three cardinal virtues that must be maintained to perpetuate civilization. They were the unity of God, the brotherhood of man, and the immortality of the soul. He had been taught to pray to the God of Abraham, of Isaac and of Jacob, his father. But now he was where they worshipped the Apis or bull, the bug that they made an image of that is called a Scarab, the cat and the monkey, and most of the domestic animals. In passing the great pyramids of Gesiah, the one great Cheops and the Sphynx, Joseph must have been greatly entertained, even though he was in thraldom. Christendom to-day has to thank Ancient Egypt for many favors she has done for her in past ages. We should reverence her as a land of refuge, for many times, when there was no other alternative, Egypt was sought. It is especially true in Joseph's and Christ's Egyptian experiences.

However, to continue with Joseph: he became overseer at Potiphar's beautiful home. Joseph did not enjoy the grandeur of this palace long, though it was beautiful to behold, with its interior decorations and Egyptian frescoes and mural art, with large statues here and there as silent sentinels about the halls and rooms, also the sculptured relief and gabled porticos, supported by columns of carriatidees, for Joseph was arrested and charged with a crime of which he was not guilty. Joseph could not prove himself guiltless of this ignoble charge, which was that he had offended the humility of the Queen of Egypt. This was preposterous, for the Queen was a salacious woman, which was characteristic of most of the ancient oriental queens and nobility. Pharaoh's queen made overtures to Joseph, and asked

him to caress her. Joseph, being a prepossessing boy, the queen became fond of him and would have polluted his pure body and soul had he not been a boy with a godly spirit. The queen was a handsome woman and would have caused the majority of young men to reciprocate her affections. When she asked Joseph to caress her, he started to run from her. At this she caught hold of his garments and tore them from him.

The queen, being provoked at his ignoring her bodily graces and charms, at once her passion of love turned to hate, and she summoned the chaplain of the king's mansion and exposed the boy Joseph to him in his nude and horrible predicament. Then, to shield her own virtue, she told the king that Joseph had with carnal intent disrobed in her presence. Joseph was placed in a cell in the citadel prison. Poor boy, what his thoughts must have been, incarcerated and persecuted for the sins of another. Still there was one solace in his sadness, and that was his faith in his God and in prayer. Joseph must have known he was superhumanly endowed with the spirit of the Almighty, for he had already interpreted dreams for his brothers in the land of Canaan. At this time there was a butler of the palace, who was accused of accepting a bribe to poison the King. This butler with another, was confined in a cell in the same prison that Joseph was in. After he had been in the prison for some time, he had a dream. He dreamt he was pressing juice from a bunch of grapes into the king's cup and giving it to the king. He, being falsely accused by one of the king's household made him very anxious to know the meaning of his dream, to find out if he could, if there was any way to prove his innocence before Pharaoh. He began to wonder if there was any one who could interpret his

dream. He asked Joseph one day about the matter, and Joseph at once asked him if dreams did not belong to God. After this the butler fortuitously related his dream to Joseph, and Joseph interpreted it for him. He told him "within three days Pharaoh will lift up thy head and restore thee as his butler." He also, in his conversation, related to the butler part of his own sorrows and troubles, that he had been stolen away out of the land of the Hebrews and had been sold as a slave, and was there in prison under false imputations. He charged the butler to speak a good word for him when he was liberated from the prison.

When the three days were up, sure enough the butler was liberated and reinstated in his old position as the king's butler. Time went on and on for two years. Poor Joseph thought he was forsaken by both God and man. At times he no doubt became despondent, but prayed to God that he would intercede in his behalf. One day, as he was praying to the heavenly paraclete, lo, and behold, his hour of deliverance had come. God had answered his prayers. He had also interpreted a dream for the other prisoner who had been arrested with the butler. This man was the baker. This baker was guilty of the crime of attempting to kill the king. Joseph told him he would be slain for his crime, and what was even worse, his body would be given to the fowls of the air and beasts of the plains. This was hard for an Egyptian, for they believed that the eternal salvation of the soul depended upon the preservance of the body that once the soul inhabited.

In a few days the great day of days for the ancient Egyptians had arrived; this was the birthday of the Pharaoh their King, and a day of feasting and enjoyment. The kings of Egypt were worshipped by their

subjects being divine as well as human. China, Turkey and many other nations worshipped their kings as deities. China's ruler was held to be a son or daughter of the celestial or heaven. Turkey's sultan was considered the true personification of Mohammed. On this holy day many prisoners were given their freedom, and many sentences of death were commuted to life imprisonment. The night just previous to the birthday of the King, he had a dream. The dream was of such a strange character that he became irritated and nervous, and sent for his chroniclers and sooth-sayers, and informed them of the nature of his dream, and also asked if they knew of one who could interpret it. The dream was an enigma to all of them, and he finally summoned his court about him, and even went so far as to ask his help in the palace to aid him.

The butler at once thought of Joseph, up there in the citadel prison, and how correctly he interpreted his dream. He at once informed the King that he knew a young boy whose name was Joseph, who was in prison, who could interpret his dream. Pharaoh did not procrastinate a moment, but sent his servants with the necessary documents to release and bring the boy before him. After the servants reached the prison they washed and dressed Joseph in clean linen garments, in order that he might appear well in the sight of the King. They brought poor Joseph before the King. His two years of confinement had added to his personal beauty rather than detracted from it. His face was pale and more classical. Prayer had made him take on a more holy appearance. His prayers were now being answered. He listened to the king's dream as he stood before him. Pharaoh first said to Joseph that he had understood he was an interpreter of dreams. "My boy, is this true?" the king exclaimed. Joseph claiming no merit for himself, replied, "It is not I, it is God who simply uses my tongue."

Pharoah proceeded to relate his dream. He said, "I saw seven fat kine devour seven lean kine, and of seven full ears devoured by seven shrunken ears of corn."

Joseph at once told him "Behold, there will be seven years of great plenty throughout the land of Egypt, and there will be afterwards seven years of famine, and the famine will consume the land."

"What shall I do?" was the great question with Pharaoh. This was his soliloquy for a few moments, until Joseph spoke up and said: "Pharaoh, dear King, look out for a man who is careful in all things and endowed with wisdom, and put him in command over Egypt, that he may take the fifth part of all that is raised in cereals in the seven years of superabundance, and store it away for the seven years of famine and need."

Pharaoh answered Joseph, saying: "Forasmuch as God has manifested through you, dear boy, his mercy for the people of Egypt, there is no one that can act in that capacity to better advantage than you. I hereby appoint and request you to take full command over all Egypt, and no one shall be greater than you. You shall be second to me only."

Can you imagine how Joseph's heart fluttered in that tender boyish breast, when he saw that he had within a single hour been raised from a prison to a palace and from a prisoner to a prince? The King handed him the signet ring to sign the royal seal at his will. He was admitted to the order of the priests, and was drawn in the royal chariots about the streets of Memphis. Pharaoh gave him an Egyptian name, Zaphnath Paaneah, the man to whom secrets are revealed.

Joseph was married to the daughter of the high priest, Asenath, of Ou. Though young and beautiful, and raised to glory and power by the single stroke of Pharaoh's imperial sceptre, Joseph was not filled with vanity and false pride. He was a boy and man of modest and submissive temperament and disposition. Through his days of sorrow and penal servitude, he had never forgotten his God, nor did he forget Him in his days of luxury, glory and honor. He still gave the glory to his God, the God of Abraham, of Isaac, and of Jacob.

Joseph's life was a life of happiness from this time on, for he strove for mankind and his betterment and the surety of life's maintenance. His communistic spirit, and the philanthropy which he exemplified during his earthly career, proved him to be a true example of one who in the present day would be called a disciple of the Universal Brotherhood of Man.

Joseph had been relieved of his troubles, but his old father, Jacob, back in the land of Canaan, was wondering why his eleventh son, Joseph, had to be torn from him. He was convinced that he was dead, because he had seen the bloody coat of many colors. Jacob was seeing the darkness before the dawn, for the horizon of his world of sorrow was about to clear.

The seven years of great plenty had come and gone. Joseph had saved the grain. The famine then prevailed throughout Egypt and Canaan, and in fact most of the world. Thousands were starving, lack of bodily nutrition had impoverished the human race. Pestilence and disease were then its sequels. In the

land of the Hebrews the venerable old man, Jacob, was compelled to send his sons into Egypt to petition the King for succor in his distress. The sons took up the pilgrim's staves and started for Egypt, for they knew they could secure relief from starvation by purchasing the necessaries of life that had been stored away by a sapient Egyptian, the King's counsellor. Little did they know that it was their once tender little brother Joseph, who, by and through his godly precepts and spiritual intelligence, would cause to be saved their lives, their father's life and the world.

Benjamin, the youngest son, did not accompany the brothers as they went into Egypt. Jacob was not going to give up Benjamin as willingly as he did Joseph. He sent the ten brothers into Egypt and kept Benjamin with him at home.

The brothers reached the capital of the land of the Pharaohs, and going in to the King, made their errand known. He immediately referred them to his chancellor of the exchequer, who was Joseph. They appeared before Joseph, not for a moment thinking that their suppliant gestures were being made to a man who years before had been sold by them for a petty sum, and whose life had been placed in jeopardy when he was a boy, unable to protect himself, and moreover, a brother to them. As soon as they entered the room, Joseph recognized them as his brothers by their mode of dress, their long beards, their staves and many other national characteristics. However, he appeared not to know them. He now recalls the dream of his youth, about the eleven sheaves making obeisance to the one. He can see again that his godly interpretations are He noticed at once that Benjamin, who was innocent of his being sold into slavery, was not with

them. He also thought of his dear old father Jacob, and his welfare.

Joseph, in order to find out the whereabouts of Benjamin, and learn if they had used Benjamin as they had him years before, and also to find out if his father was living or gone to God's shadow-land, falsely accused them to see if they will make known their identity. They answer Joseph by telling him "Thy servants are twelve brothers, the sons of one man in the land of Canaan, and behold the youngest is this day with our father, and one is not." Joseph was so desirous of seeing Benjamin, that he quickly formulated a plan which he thought would accomplish this sooner or later. He accused them of being spies, and insisted that one of them return and bring their brother. This they refused to do, and were cast into prison. At the end of three days he summoned them before him again, and told them they might go back to their own land, but must leave one of the brothers with him as hostage. This they consented to do, and left Simeon as bail for their appearance. Joseph instructed his servants to fill the sacks full of corn, and also place the gold that they had tendered him for the grain in the sacks to be returned, which were given to the brothers, and they departed on their journey home.

Jacob did not want to part with his son Benjamin, and hesitated for several days before he would relent and concede to their taking him into the land of Egypt. But conditions in Canaan were assuming such proportions in famine and death, that Jacob could see the absolute necessity of letting the brothers take Benjamin and go for more food. Jacob sent his sons, and also sent to the good man of Egypt, presents in

the form of balm, honey, nuts, spices, myrrh, and many other things of value.

When they returned to the capital of Egypt, they were not received in the King's palace, but in the beautiful home of Joseph, which was resplendent with gorgeous painting of fresco work, depicting the regal magnificence of his vice-regal glory and power. They went first to one of Joseph's overseers and informed him that they discovered the money they had paid for the corn was in the sacks on their return home. The overseer had been directed to tell them they must not worry about that, for, if the money was there, it must have been returned to them, by their God whom they worshipped, for he had received the money and had credited it in due form.

As they entered Joseph's house, he spied his brother Benjamin, and it was hard for him to restrain himself from clasping his brother in his arms and telling him at once who he was. Joseph kept back the tears with difficulty, and asked about the old gentleman whom they had left in the land of Canaan, and if he was still alive. He looked again into the face of his little playmate Benjamin, and thought of the days that were dead, when he sat about the family hearth with him perhaps popping corn or looking at pictures by the firelight. When he looked into Benjamin's innocent eyes, he was compelled to leave the room for a few minutes that his grief might spend itself. He was afraid his emotions would betray his identity, or at least cause them to think he had some deep sorrow.

Joseph had them seated at the table in a row, according to their age. They wondered how he happened to do this. How could he know the chronology of their births, they query between them. He

had them all helped to food, but was extremely partial

to Benjamin, for he gave him a copious meal.

After they had eaten their dinner, he had their sacks filled with grain and sent the eleven brothers on their way rejoicing. They had gone about six hours on their journey, when they heard officers tell them to halt, and a moment later they were told they were under arrest in the name of the law of the land. The officers at once accused them of being thieves, but they staunchly maintained their innocence. They were told that they had taken the king's gold cup, and one after the other opened their sacks to prove to the officers that they had not stolen goods in their possession. When Benjamin's sack was opened the cup was found; they could not account for this. Ruben spoke for Benjamin, but it was useless; they were reproached for accepting the hospitality of the King, and then show their gratitude by stealing. They still protested their innocence, but the officers brought them back to Joseph. The cup having been found in Benjamin's sack was prima facie evidence, in Joseph's conception of jurisprudence, that he was the guilty party; consequently, he and he alone would have to answer to the charge of theft.

Joseph's idea in having his servant place the king's gold cup in the sack was to test his brothers, to see if they would abandon their brother as they once did him, but they did not. On the contrary, they did all they could to shield their brother. Joseph then saw their filial loyalty, for Judah acted as Benjamin's counsel, in his defence.

When they were all before him, Joseph made himself known to them, saying: "I am your brother Joseph."

On hearing this, they stepped back in utter amaze-

ment and fright, saying: "Can it be Joseph has risen from the dead?" Benjamin was the first to approach him; he was innocent of helping to get rid of Joseph years before, and now that he sees him alive, he naturally becomes incredulous as to the story his ten brothers told of his death. Joseph could keep back his tears no longer. He folded Benjamin to his breast, and wept over him and kissed him fervently, and they both shed tears of joy over their being reunited. The ten brothers then got on their knees and appealed to Joseph in their humble attitude for his forgiveness, which was granted them; and a pleasant day passed between them before they left for their home in Canaan.

Joseph loaded them down with grain and other food, and gave them a new wagon to take with them in which to bring his father back to Egypt as soon as they could make the journey.

When they returned to their father's house, what a relief and what joy must the old man have experienced when they informed him that his beloved son Joseph was living and was second to the King in power in Egypt, and that he had sent him a new wagon to transport him to Egypt that he might see him and caress him before he was called to his God in heaven. They also told their father that Joseph had given them a land of their own which was called Goshen, and that they could inhabit that land as a people, to themselves.

Jacob said, "My boy is yet alive; I will go to Egypt and see him before I die."

When Jacob reached Memphis, and went in to his son, Joseph fell on his father's breast and wept and kissed him. Jacob was also overcome with joy on meeting his long absent and favorite son. Jacob's

first request was to be buried in his own land of Canaan. This request was granted, for at the death of Jacob, which occurred shortly thereafter, his remains were returned and buried in the land of Canaan.

All of the house of Israel went into the land of Goshen that Joseph had given to them. Joseph told his brothers to have no fear, for all of their sins against him were forgiven; that they had only been instruments in God's hands to further his ends in saving the people of the world from starvation.

After Joseph's long and useful career had come to an end, his bones were carried by the children of Israel into the land that God had promised them, thus ending the earthly acts of a man who was the most godly of all the twelve sons of Israel, and one of the most interesting characters of biblical history.

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About four hundred years had elapsed since the The children of the eleven tribes of death of Joseph. Israel had swollen into a great body of men, women and children, in the land of Goshen, and scattered about Egypt. They were skilled in their workmanship and were successful in whatever they undertook. But it was not as pleasant for them now in Egypt as it was in the days of Joseph. Times had changed; the Hebrews were treated as slaves, which had become unbearable to them. In their terrible condition they had almost forgotten their true God. Many of them had become idolators. They were forced to build canals by digging the mud out with their hands, with task-masters and whips to their backs to compel them to work beyond their strength and endurance in this tropical sun.

At last God came to their rescue. He gave them a man from the house of Levi who would deliver them from bondage and pilot them into a land of milk and honey, the land that was promised their progenitors, Abraham, Isaac and Jacob. The Pharaoh, or "Child of the Sun," was Rameses the second. At this period he was a great king in many ways. He built many temples, tombs, palaces, et cetera. At Karnack and Thebes, in Upper Egypt, his munificence in temples and collosi and great avenue of sphinxes can be seen even in this day. The tombs of the kings were excavated but a few years ago where they found his mummified remains in a monolith which is one of the most interesting pieces of archaeological antiquities I have ever seen in my many years of travel. To build these great monuments of history, which have perpetuated his name, and exalted him above many other kings who perhaps were more worthy of exaltation, has cost the lives of thousands of men who were held as slaves, doomed to work until they perished under this cruel domineering majestic supremacy.

Seti, the father of Rameses, issued an edict that the first born of every family of Hebrews should be drowned. The Hebrews were a prolific race, and the King was afraid that their continual increase would eventually subjugate his native race. Time was now ripe for God's intervention.

Amram, ("the kindred of the most high," the meaning this word is supposed to convey) went into the house of Levi, and took his wife, Jachebeb, "the pride of Jehovah." They were blessed with two children, Miriam a female, and Aaron a male. These two children were hidden, and the parents kept the fact of their births from the authorities, that their





MOSES IN THE BULLRUSHES

lives might be spared. It was not long, however, until another child was born to them, but this time the Egyptians had by some means, become aware of this accouchement, and were seeking the child to drown it. So they decided to put him in a basket and place pitch about the basket so that it would not leak, and launch it on the River Nile, and let the God of Abraham take care of it. This was done, and the basket with its invaluable contents floated down the Nile until it reached the Island of Rhoda, which is a small island in the Nile River in the city of Cairo. Here the little ark floated among the bullrushes and lodged in a shallow, marshy part of the river island.

This was a very historical part of Cairo; the Old Nilometer is on this island, located in a subterranean passage running from the bed of the river up to the surface of the island, and being a guage showing in

cubits how much the Nile raised or lowered.

Also near this island is the old Coptic Church, under which Mary and Joseph and Jesus found refuge from Herod when they fled into Egypt. It was on this little island's shore that Pharaoh's daughter went to bathe, or to wade in the waters of the Nile, where she spied a basket containing a child. As soon as she saw the child she loved it and adopted it, and gave it a name, Moses, which means in the vernacular of the ancient Egyptians, "water-saved"—mo meaning water, and ses, saved.

Moses was reared and educated in luxury in the best schools of the time. He lived in the palace of the King until he was forty years old, and his reason for leaving there at that time was on account of his slaying an Egyptian. One day Moses saw an Egyptian abusing a Hebrew, and he went up to the Egyptian and

drew his sword and slew him. A few days after this Moses saw two Hebrews quarreling, one of them being the one whom he had shielded by slaying his oppressor. As Moses approached and endeavored to arbitrate the matter, the one said to him, "Wilt thou kill me as thou didst the Egyptian yesterday?" This greatly disturbed Moses, and he concluded that he had better leave the King's palace and go to the Kenites, a tribe that were Jews, for they were descendents of Abraham. After he had reached the land of the Kenites, he saw a number of men watering their stock at a well. A young maiden was there among them, exerting herself far beyond her strength to obtain water. She was continually pushed back from the well by the strong men. Moses, on approaching, observed her discomfiture at a glance, and went to the well, uttering an imprecation to the ungallant men, threw them back with his strong arms and procured water for the young maiden and also her sheep. This pleased her so much that she told her father what the young man had done. Her father invited Moses to his house, being proud to meet a man with such a spirit of chivalry in his country. Jethro gave Moses a cordial welcome to come to his home, which pleased his daughter, for Moses, by his gallantry, had won her heart.

It was at Jethro's home that Moses lived from this time on, and in due time married Jethro's daughter. Her name was Zepporah. Moses and his wife Zepporah made their home in a tent on the Sinai Peninsula, remaining there at least forty-five years, until Moses took up God's work which was in store for him. Moses was an old man before he began to deliver his Hebrew kith and kin from bondage, and

at the age of eighty-five years Moses, or "the man of God," was to begin his godly mission. He received word as to what he was to do from the God of his fathers. God revealed himself to him in a burning bush in the desert. It continued to burn, but was not consumed into ashes. Moses advanced near to it and heard a voice come from the bush, "Moses, Moses, Moses,"

"Here am I," Moses answered. The Lord then said, "I have seen the afflictions of my people which are in Egypt by reason of their task-masters, for I know their sorrows, and I have come down to deliver them out of the hands of the Egyptians, and I will take them into a land of milk and honey. This is the land of the Carmanites, Hittites, Amorites, Perezzerites, Hivitites and the Jebusites. I command you, Moses, to go to Pharaoh and tell him you are going to take your people out of Egypt." Moses said to the Lord, "Who am I that I can go unto the King and ask him or tell him I will go from his land with many of his best people and servants?"

God said unto him, "Go, and I will be with thee; I will give thee a tongue and will put words into your mouth. If he asks you who you are, tell him 'I am that I am,' and I am has sent me here? And say unto the children of Israel, that the God of their fathers has sent you to deliver them from bondage, and as a token you shall serve me upon the mountain of God."

Moses said to the Lord, "But I am sure the King will not let us go from this land, nor even will he let us go three days journey into the desert to serve thee."

God said to Moses, "I will stretch out my hand over Egypt and will cause famine and pestilence to

come upon them, also frogs, fleas, locusts, rivers of blood and all sorts of disaster will I bring upon the land if he refuses to allow you to go." He said further, "Aaron, thy brother, is thy spokesman."

Moses said, "It is well that he is, for I am no orator, and Aaron is fluent of speech, but what am I to do? The people will not believe me, that I am endowed with any godly intelligence or that my guidance is an afflatus from thee."

God asked him what he had in his hand, and Moses replied that it was a rod. God told Moses to drop it on the ground, and Moses did as God commanded, and the rod became a serpent, and Moses fled before it. Then the Lord said, "Take it by the tail," which Moses did, and it turned into a rod as it was before.

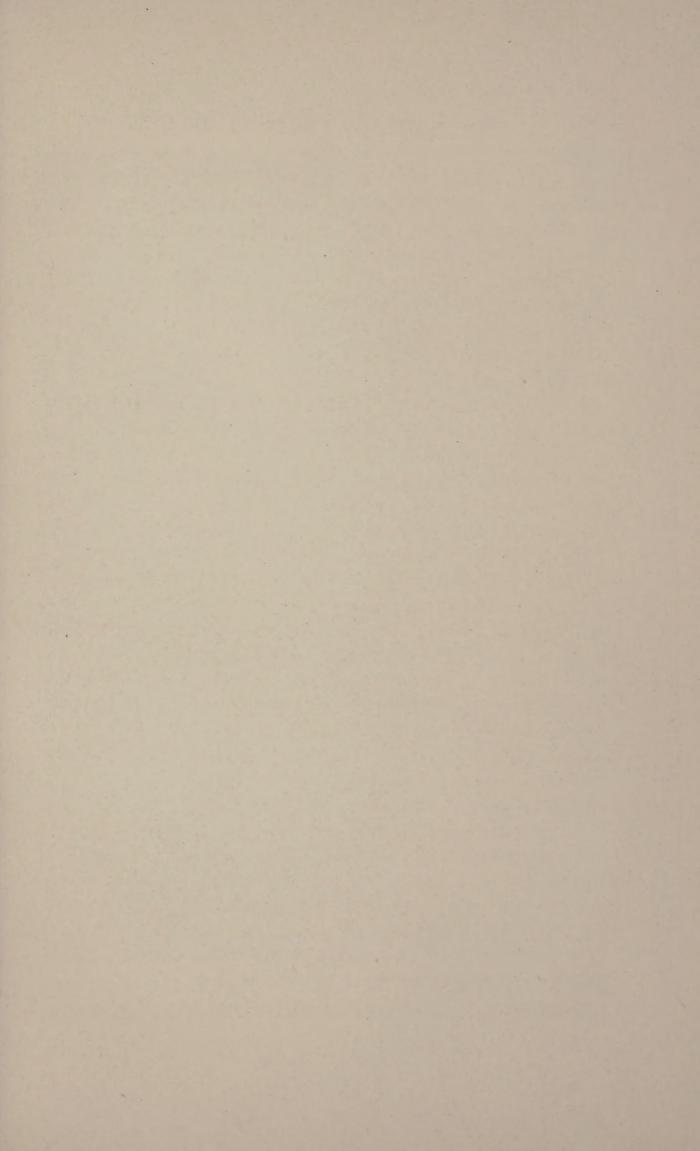
Whereupon Moses left his father-in-law, Jethro, and went into Egypt to deliver the children of Israel. Aaron met Moses on the Mountain of God, and at the Lord's command they went into Egypt. They perform signs and wonders with this rod before the children of Israel, and this at once inspires them with confidence in Moses and Aaron, and they swear allegiance to them.

Moses does as God has commanded him. He goes in unto Pharaoh, King of Egypt, and asks him if he and his people can go into the wilderness and serve the Lord.

"And who is the Lord that I should obey and let you serve in the wilderness?" he retorted. "It is the Lord of the Hebrews," Moses answered. "Let us go into the Wilderness and serve him lest he bring famine and pestilence upon us."

Pharaoh reproached Moses and Aaron and told them to go unto their work.

This same day Pharaoh increased the people's tasks.





MOSES AND AARON BEFORE PHAROAH

God came to Moses and Aaron, and said to them: "I am the great Jehovah. By this name I was known to your fathers, Abraham, Isaac and Jacob. I have established my covenant with them that I would give them the land of Canaan, the land of their pilgrimage where they were strangers. I have heard the children of Israel; I have heard their prayers and seen their sufferings. I will deliver them."

Moses and Aaron gathered the children of the twelve tribes of Israel or Jacob together. Fathers, mothers, sisters, brothers, sons and daughters of the sons of the sons' sons, which are from the sacred flesh of Jacob.

Moses and Aaron went in unto Pharaoh and performed miracles that astonished him. Aaron cast his rod on the floor of the palace and it turned into a serpent. Pharaoh called in his magicians and sooth-sayers and asked them to do the same as Aaron had done. They cast their staves or rods on the floor and Aaron's consumed them by swallowing them. Moses then asked Pharaoh, the King, if they might go and serve their Lord. He informed the King that he had been sent there by the Lord Almighty to ask his Royal Highness, the King of Egypt, if he would let them depart out of his land. Pharaoh, being of a phlegmatic, sanguine, temperamental disposition, answered Moses and Aaron with an emphatic "No."

God told Moses and Aaron to hold their rod over the rivers and fresh waters, which they did, and at once they turned into blood and the fishes died and a terrible stench arose that caused pestilence.

Pharaoh could tolerate this state of affairs no longer, so he entreated Moses to have mercy and ask his Lord to relieve them of this terrible pestilence.

Moses, being forgiving, asked God to relieve the malignant condition of things. This God did, because He is merciful. Moses appealed again to Pharaoh that they might go out of the land of Egypt, but Pharaoh always answered him in the negative, and again the rod would be used, and a terrible pestilence, famine or plague would follow, and again Pharaoh would appeal for relief, and a short respite would again be granted.

Things went on in this way until they had been pestered by frogs, fleas, locusts, hail storms, disease, boils, drouth and everything that God had in his great armamentarium of human sufferings.

Egypt was in a terrible condition. The stock, both sheep and cattle, were nearly all killed, one third of the population had died, storms had played havoc with the buildings, hail and drouth and locusts had killed nearly every vestige of plant life in Egypt. They could see that the scourge of God was on them. Still their king would not permit the Hebrews, God's chosen, to leave the land, though he could see that their God was truly with them.

Pharaoh finally summoned Moses and Aaron before him and confessed to them that he had sinned, and that he was a sinner in the eyes of their Lord, and again petitioned Moses to ask his God to grant him elemency, and take the thorn out of Egypt's side that had been thrust there now the seventh time. Again Moses prayed in Pharaoh's behalf, and God once more took away the instrument of torture, which was darkness for three days and nights. God gave Pharaoh one more chance. Moses asked again if they could go out of Egypt, and also informed him of what the next punishment would be if he refused. Moses told him that the Lord of his fathers would send angels who

would smite the first born of every family in Egypt if he refused his request. The time set apart for this to be done was the tenth day of the first month of the

year. And still the King answered "No!"

God had told Moses to tell his people, as he had directed him, that when the angels came to slay the first born of each household, he wanted the faithful, who believed in him, to kill a lamb free from blemish, roast it, eat the meat and smear the blood of the lamb on the front door post, so that the angels would know by this sign when they passed down the streets to slay the victim of each family, that they were to pass over the home where they saw blood of the lamb, and not molest the inmates of that home. True to his word, the angels were sent and slew the first born of every family in Egypt that had not heeded the warning of Moses; and those who had feared God and smeared the blood of the lamb on the door post, and had eaten the flesh of the lamb were spared. Even the first born of every beast that was owned by those who did not observe the words of this prophecy were slain as were the first born of each family.

This was called the Pass-over lamb, which is celebrated until this day by the Jews as the Feast of the Pass-over.

This aroused Pharaoh, and he sent at night for Moses and Aaron, and informed them that they must leave the land of Egypt. He could plainly see the folly in trying to hold them. He could also see that Moses and Aaron and the Children of Israel had found favor in the eyes of their Lord. Pharaoh must have been convinced by this time that he and his God had not even the remotest chance of holding the children of Israel. He relinquished his power over them for

a while, and let them take their horses, cattle, sheep, camels, and all of their property and families, and start on their way toward the Red Sea. As soon as they mobilized and started on their long march, God gave them a cloud by day to shield them from the Egyptians, and a pillar of light at night, that they might travel at night as well as by day. They marched to Succoth, where they met thousands of their flock. There were about six hundred thousand of them now congregated together, and God said unto Moses, "Sanctify unto me all the first born; whatsoever openeth the womb of the children of Israel, both of man and beast, it is mine."

Moses consecrated to God the first born of man and of beast, as God had asked him to do, for God had taken the first born of so many families that his chosen might flee from their bondage, and he wanted them to remember this day each year, and to feast on this lamb of the Pass-over in commemoration of him and their deliverance from bondage. And Moses said unto the people, "Remember this day, the day that your Lord God delivered you from bondage."

The month in the Ecclesiastical calendar that the children of Israel made their exodus out of the land of Egypt, was Abib, or April, and to keep this event sacred in the memory of millions yet unborn, and as a covenant between the Hebrews and the Lord, they were to eat unleavened bread seven days, and on the seventh day they were to eat a feast to the Lord.

"Unleavened bread shall be eaten seven days, and there shall be no leavened bread seen with thee in all thy quarters. And this shall be a memorial to thy Lord's redeeming you with a strong hand from your bondage." God wanted this memorial to exist sempiternally, in all his Hebrew children, and it has been observed until now, and no doubt will be until the end.

Joseph's bones were carried with them on their journey. His bones were too sacred to lay in the dust of polluted Egypt at this period; they were going to inter them in heavenly consecrated soil. The children of Israel, with Moses as their leader, were on their way to the land of promise, traveling, skirted with a cloud by day and a pillar of light by night, they went direct to the Red Sea and camped at Migdol over against Baalzephon.

At this point there was no entrance into Arabia except by sea. They then encamped in a dangerous cul de sac, in case the Egyptians should follow them. They camped there for some time, I suppose, wondering how they were going to manage to cross the Red Sea, for they had neither galley nor raft to ferry them to the other side. The Israelites all at once beheld Pharaoh in his royal chariot and his great host of soldiers advancing to slay them, and not let them out of the land alive. The children of Israel turned to Moses and reproached him for permitting this exodus, saying they would sooner have died under the lashes of the task-masters than to be placed in such a predicament. Moses consoled them by telling them to have confidence in the God of their fathers, for He is the omniscient and omnipotent ruler of earth and heaven and all thereon and therein.

Moses commanded that they stand still and see the salvation of the Lord. "The Egyptians that you now see you shall see no more." And the Lord said unto Moses, as Pharaoh approached to slay them, "Lift thou up thy rod and stretch out thy hand over the

Red Sea and divide it." Moses obeyed, and the waters were divided and the Hebrews marched across the sea on its dry bottom. When they had reached the other side, and Pharaoh and his hosts were following them in the same dry road that God had made for his chosen, God spoke to Moses, saying: "Stretch out thy hand over the waters and cause the waters to come upon Pharaoh and his hosts." Moses held out his heavenly empowered sceptre over the waters, and they flooded and drowned Pharaoh and his entire army. The Israelites could see the favoritism of the Lord and how he had shielded them from the army of Pharaoh by the intervention of his elements. And then they sang praises to the Lord,-"The Lord is my strength and song, and He has become my salvation. He is my God and I will prepare Him a habitation."

"Who is like Thee, glorious in holiness, beautiful in praise."

# CHAPTER II.

Miriam, the prophetess, the sister of Aaron, with timbrels and in salient bandinage, sang her praises to the Lord. The children of Israel went rejoicing until they came to March, where they found the waters bitter. They reproved Moses for bringing them to a place where they could not have water. Moses cried unto the Lord and was prevailed upon by the Holy Spirit to place branches of a certain tree in the water, and it became sweet and palatable. They went on to the wilderness of sin, which is near Elim. Soon their food became exhausted, and there was not a morsel to be found in the country about them to sustain life. They again censured Moses, who prayed for food, and God sent them a shower of manna, which he continued to shower upon them from heaven for forty years after, until they had reached the other side of Jordan.

Just out of the wilderness of sin there was no water, and the people again censured Moses. Moses struck the rock with his rod at Horab, and copious quantities of water exuded from the rock and their thirst was quenched. They continued on their holy pilgrimage until they came to the Holy Mountain, Mount Sinai. The Lord told Moses to have his people cleanse themselves and change their garments, and that he should sanctify them, but forbade that they should go on to the mountain itself, for it was sacred ground. God also told them that whoever touched this mountain would surely be put to death.

On the third day Moses returned to his people, after having been in communication with the Lord. Moses brought forth the people and told them they could see the Lord. In a moment, when he had arranged the people before the mountain, the Lord descended on the mountain in the form of fire and smoke. The whole mount shook, and a loud voice spoke unto the people, louder and louder the voice continued. Moses spoke and the Lord answered him, and the Lord came down on Sinai, and called Moses up to the top of Mount Sinai, and he went up and talked with God, and God sent Moses to the people to tell them not to venture upon the mountain, and God also told Moses to bring his brother Aaron with him when he returned, and these are the words that God spoke unto Moses while on the mount:

"I am the Lord thy God, who hath brought thee out of the land of Egypt and out of the house of bondage.

"Thou shalt have no other Gods before me.

"Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth.

"Thou shalt not bow down thyself unto them nor serve them, for I thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the Sabbath day to keep it Holy. Six days shalt thou labor and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God, and in it thou shalt do no manner of work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy cattle, nor the stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore, the Lord blessed the seventh day and hallowed it.

"Honor thy father and thy mother that thy days may be long in the land that the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, nor his wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

God also told Moses that he should make an altar unto him, and should sacrifice sheep and oxen as burnt offerings unto him, and that there should be no steps leading to the altar.

And the following are some of the old Mosaic laws:

"Thou shalt give a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, burning for burning, wound for wound, stripe for stripe."

The Lord asked Moses to come up on the Mount

again and this time to bring Aaron Nadab Abihu and seventy of the elders, and Moses alone could come near unto the Lord.

Before Moses went onto the Mount this time, he made a book of the covenant of the word of God that he had got from God on the Mount, and when Moses had reached the apex of the holy mount he saw God on a throne of sapphire, and God gave Moses tablets of stone, and God wrote with his finger the law upon these tablets of stone, and God told Moses to make an ark and tabernacle for the law that was written on these stones, and directed him how they were to be made. And God told Moses to make Aaron, his brother, the priest or Levite, and to make holy garments for him, and Aaron was ordained by the Lord, and he was the first priest, the father of Levites or priests.

Darkness had settled over the mountains for forty days, and the people were becoming restless and insisted on worshipping God, and Aaron (being more or less pusillanimous) gave in to them, and became an apostate renegade to the old cause for a short time. He took the jewelry from all of the people and made a golden calf, and they were worshipping this calf when the Lord sent Moses down with the tablets of stone. He saw them worshipping the calf, and his anger waxed hot, and he cast the tablets out of his hand and broke them, and took the calf and burned it and took the powder and cast it into water and made them drink it. Moses gathered the sons of Levi together and slew the rest, for they had sinned against their Lord.

Moses went again onto the mount with two tablets of stone, and the Lord wrote again the commandments upon these tablets, and when Moses returned with the tablets to his people with the writing of the covenant and the commandments, Aaron and his people were afraid of him, for his face was refulgent with fire, and they were in fear of him. Moses called to Aaron, and Aaron and the people came unto him, and Moses told them that these were the words of the Lord's behests, and they must abide by them. Aaron had lost favor with the Lord, and the Lord caused his death.

Joshua was the favorite of both Moses and the Lord. Moses decided that he could trust his flock with Joshua better and with greater safety than any other one that left Egypt with them. So he was appointed as their guardian and general to lead them on into the promised land on the plains of Jordan.

Moses was the man of God, whom we are compelled to look upon as the first law-giver, and the great jurist who found favor in the sight of the Lord. Think of his self sacrifice, self abnegation, his laboring to promulgate the precepts of God, his leadership as a general, and as a man among men, for he was surely loved by the Lord. He was face to face with God, but now this man of God was nearly through with life's troublesome pilgrimage. He once more, for the last call, answered God's summons for him to come up onto Mount Horib. He took one long look at the plain toward Jordan. Tears must have come to his eyes, for he knew that God chose him to see the promised land, but only to see it, for he was now going to have his soul and body, for he loved him, but could not let him go into the promised land for the few sins he had committed. Moses gave one look at the plain below him, at the land that was to be the

home of those to whom he had so willingly consecrated his life, to supplement God's will in germinating the stem that grew into so many fecund branches, and from all these sprang David and Jesus Christ. The cloud came and this was his shroud, and also his bier; ten thousand angels were his pallbearers. God himself was perhaps the one who eulogized over his slowly ascending body. The angels sang their hymns as he was taken to his tomb. The bosom of God opened as his sepulchre and received him and bore him on to heaven, and no man knows of his sepulchre until this day.

Aaron, brother to the man of God,

The initial Priest to the promised nation;

He delivered the Almighty's precepts with his rod,

Before the ark and tabernacle of the congregation.

He was ordained by God alone, in splendor,

He was the first of Levites, Priests we call,

He was the fecund root that did engender,

Of Priests and Prelates, the father of them all.

## CHAPTER III.

"In the land of Moab our tents are pitched. Oh, blessed land. Even unto the waters they sing, Spring up, Oh well, sing ye unto it."

Much perturbed over the people on this side of Jordan in the land of Moab, Balak, the King, son of Zippor, despatched Baalam to set up altars and ask God to curse his own people. God did not want Baalam to go, and sent his angel ahead of him, and in narrow places the angel would frighten his ass, and he would whip the ass, and the ass spoke to him and asked him why he whipped him. And Baalam went on from place to place and built altars in several different places and made burnt offerings.

God came to Baalam and said, "Bless Israel, do not curse, and Baalam did as the Lord had commanded. Balak could see Baalam had blessed them instead of cursing them on these several different high places of altars, the last being on Mount Peor, near Jeshimon.

It has now been forty years since the departure of the children of Israel from Egypt. Joshua was, by virtue of his godly merit, in command. His name was Hoshea or Salvation, but was changed to Joshua, which means Jesus or Saviour, and true to his name, he saved the Israelites.

They were encamped on the east side of the Jordan, having fought their way and won so far, but now they were to cross the river. It was in the month of April; the priests were commanded to carry the ark into the middle of the river. As soon as the soles of

the feet of the priest touched the water, the river above stood as a wall; the bed of the Jordan was dry and this enabled them to pass through the river onto the other side. They rejoiced and built an altar at Gilgal. Twelve stones were placed in the river as stepping stones to cross on; these twelve stones were to represent the twelve chiefs of the tribes; they were the stones used in the altar at Gilgal. Balak had at last succeeded in his iconadual act of having altars built to the Gods. In a very short time it caused the Israelites to digress and become corrupt. The Levites or Priests were ordered to slay every one who had been joined into Bool Peor.

The plague also took away twenty-four thousand of them. This was the punishment that was meted out to the Israelites and the Moabites for worshipping false gods. Balak and Baalam were the original instigators of their unfaithfulness, and the propagators or interpolaters of the pagan form of worship among the people.

But God heard the prayers of the few in the flock of his chosen, who had remained steadfast, and had not been seduced by apostles proselyting for pagan gods.

God's angels were on the mercy seat of the ark of the covenant to guide them. In the valley he condoled them; on the peak he condemned them. Caleb and Joshua were the only ones among them who were at the first feast of the pass-over in Egypt. They had then reached the land of milk and honey. They celebrated the feast of the pass-over, they ate corn instead of manna, and drank the sweet waters of the plains of Jordan. But they were still to have conquest after conquest, on their invasion into this valley

after Joshua crossed the Jordan where God parted the waters to let them through.

The first city to greet their eyes was Jericho, a garrison, strongly fortified city, which was full of iniquity and sin. Their worship was idolatrous. They were to destroy everything in this city except silver, bronze and other metals. They charged the walls and bombarded them, still no archer bent his bow, nor spear nor javelin was there cast, nor arm was stretched to reduce the wall. The ark was the only weapon used. They marched seven times around the city of Canaanites, and this was done for seven days. On the seventh day the walls crumbled to dust. The inhabitants were all massacred, but Rahab, the harlot, was saved by Joshua, for she had secreted the spies which had been sent by the Israelites to spy out Jericho.

The battle of Beth-horon was soon to be fought. The people of the city of Gibeon were congregated together on the field. They were much afraid of the Israelites, for they must have known they had the help and support of the Lord. They were made servants to the Israelites, for they appealed to them not to destroy them. But this enraged the Amorites, to know that they had made themselves slaves and subservient to the Hebrews. They invaded their territory, and sent them word that they would slay them for this act, but Joshua came quickly to their rescue and protected them. Joshua, with his hosts, went over the mountains to the Amorites, and as he was crossing the divide, the several kings of the tribes of the Amorites saw his great force advancing, and they knew that God was with Joshua, and they at once fled down the mountain side, and in this valley, on rocky ravines and terrible passes, with hail descending upon them and the winds and waters raging, thousands were carried away.

Joshua's army was in hot pursuit of the Amorites; the day was dying, and Joshua saw that the day would not be long enough to annihilate the entire army, so he prayed to God to let the sun stand still for a time, and the shining moon throw its light on the valley of Aglon that he might despatch them all to eternity. The Lord granted Joshua's prayer. The sun was made to stand still for the first time, for there never was a day like this before, the day of the battle of Gibeon.

Now, Joshua divided the lands, and let his people go unto their inheritance. And Joshua, the son of Nun, died and they buried him in Timnath-Serah, which is Mount Ephraim, near the hill of Gaash.

Israel had sinned for many years after the death of Joshua, and the tribes of Simeon and Judah had fallen into insignificance in the eyes of the Lord, and it came to pass that Israel was judged by a woman whose name was Deborah, a prophetess, and she dwelt under a palm tree near Bethel. She commanded Barak, the son of Abinoam, to gather his army of ten thousand men of the children of Zebulum and of Naphtali, and to encamp near Mount Tabor, and said that she would draw unto them Sisera, the captain of Jabuis army. He promised to go, though Barak said "I want you to go with me." She said, "But if I go, it will take your glory from you, for Sisera's life I have sold into the hands of a woman; however, I will go with you."

Barak, with his army, went down from Mount Tabor. Sisera had escaped and had crossed the country, and his mother was waiting for him in great suspense, but he never returned to his mother's home again. He sought refuge and rest in a tent, the tent of Heber. Jael, his wife, who was a beautiful woman, saw Sisera coming, and she bowed complacently to him and offered him shelter and food in her tent. He at once accepted of her hospitality, and said he was very tired from his siege in battle, and expressed his desire for a drink. Jael gave him a soothing draught, which acted as a narcotic, causing Sisera to go to sleep on the floor of the tent.

Jael was a Kenite, and the Kenites were at peace with Jabin, so Sisera did not think of his life being in jeopardy in this tent, for Heber was the chief of the tribe. Although they were at peace with Jabin, they were of the Hebrew blood, for Moses married a Kenite, as did Abraham.

One can imagine Jael's feelings as she looked down upon the captain that had tried to destroy and oppress her people. Although Israel had not remained steadfast to God, there was a nucleus of godly love in them still.

In a moment Jael has an idea, and it was to dispatch Sisera, as he was sleeping. She grasped a tent peg and mallet, and thrust it with full force through his head, and nailed him to the earth, which fulfilled the prophecy that he would be "delivered into the hands of a woman."

Barak was looking for Sisera, to make sure he was either dead or escaped. He examined the countenances of each and all who had fallen in battle, but failed to find Sisera. While searching the desert he came near the tent of the Kenite. Jael saw him approaching, and rising gracefully, threw aside the curtain of the tent and said to Barak: "Come in, and I will show you the one you are seeking." So on this

day God and a woman had subdued Jobin, the King of the land of Canaan, before the children of Israel, and Deborah was inspired to write and sing a song of triumph:

"Praise ye the Lord for the avenging of Israel! Hear O, ye Kings, give ear, O, ye princes! aye, even I will sing unto the Lord. I will sing praises to the Lord God of Israel."

"Bless ye the Lord, awake, awake, Deborah, awake, awake and utter a song, arise Barak and lead thy captivity captive, thou son of Abinoam. The stars in their turn fought against Sisera. The river of Kishon swept them away, the ancient river. So let all thine enemies perish, O Lord. But let them that love him be as the son when he goeth forth in his might."

Now, it came to pass that the children of Israel were oppressed by the Midianites, and they cried unto the Lord for his help. Gideon, the prophet, was threshing wheat by the wine-press, to hide it from the Midianites, and an angel appeared unto him and told him he was a man of great valor, and to go in his might and save Israel; and Gideon said: "How can I save Israel? I am but a poor man. But if I have found grace in thy sight, show me a sign that I may know who talks with me." Gideon went in and made ready a kid and made unleavened bread and laid it upon a rock, and the angel touched the bread and the flesh, and fire rose up out of the rock, and Gideon perceived that he had seen an angel of the Lord face to face, and he built an altar there that was called Jehovah Sholom, and until this day it is in Ophrah. And the Lord told him to destroy the altars of Baal, and cut the trees of the forest about the altars, and build an altar to the Lord upon this rock, and offer a burnt offering of his father's bullock upon this altar. Gideon did all of this at night, and the people in the morning rose and saw what Gideon the son of Jaash had done, and they were vexed at his desecration of their altars to the son of God, but they were powerless to kill Gideon. So the Midianites went and fetched their tents in the valley of Jezreel.

The Lord promised Gideon that he would have him save Israel. Gideon wanted proof of God's support, and asked him saying: "I will lay a fleece on the floor, and if the dew is on the fleece in the morning and the floor about the fleece is dry and also the ground, I will know that thou wilt save Israel by my hand." The fleece was so damp in the morning he wrung water from it that had gathered into the wool during the night, and the earth and the floor about the fleece were dry. Gideon asked God to reverse the act by the fleece remaining dry and the ground about the fleece being saturated with dew. God did as Gideon had asked, and the following morning the fleece was dry and the ground wet.

The Lord had Gideon reduce his army to three hundred men, as he knew the army would be apt to vaunt him if he succeeded in battle. God informed him that the way to conquer his enemies was to use lanterns in pitchers, and a trumpet in every soldier's hand.

Gideon did as God bade him to do in this matter. He appeared before the enemy and broke the pitchers, and this exposed the lights of so many lanterns in a flash, and also the blowing of the trumpets frightened them and they broke their ranks and fled in all directions in utter defeat, and Israel was once more saved by the Lord's willing guidance.

### CHAPTER IV.

### JEPHTHAH.

Jephthah, the Gileadite, was the son of a harlot, for which he was cast out of his home and went into the land of Tob. In the course of time the Ammorites made war against Israel. The elders of Gilead sent for Jephthah, and he took command of the forces, and before the battle was fought he asked for God's help to overthrow the Ammorites. He promised the Lord that if he should win the battle, he would make a sacrifice by burning the first thing that met him at the gate of his home on his return after the battle.

He met the enemy in battle and defeated them, and went on his way home in triumph. As he arrived at his home, the first to greet him was his daughter. On beholding her, his promise to his God came to him like an avalanche from heaven. She kissed and caressed and eulogized her father on his triumph. Jephthah rent his clothes in agonizing screams, instead of rejoicing with his only child. He told her of his promise to God and said: "Thou are the one that troubleth me." Jephthah knew in his heart that he could not rescind his promise to his God, for this was a custom in Israel, and a promise of this character had to be fulfilled. The daughter seemed to realize at once what her father had done, and said to him: "If thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth. Let it be done! Leave me alone for two

months, and I will leave Mizpah and go far upon the mountains that I may bewail my virginity." She went her way onto the mountains, and in two months she returned, true to her word, and gave herself up to be burned as a sacrifice of promise, and the daughters of Israel went yearly to lament the noble ending of the daughter who gave her sweet, tender life as a pledge for her father's promise.

### CHAPTER V.

#### SAMSON.

Samson, the son of Manoah, was a living Hercules. As you pass between Jaffa and Jerusalem on the railroad across the Plains of Sharon or the Valley of Roses, you can plainly see Samson's cave, where he had dwelt in this Saxatile home for many days. Samson journeyed into Timmath, which is in the land of the Philistines, and took a wife to himself of these enemies of the Israelites. On his way to Timmath he was attacked by a lion, and he slew it with his bare hands. On his return, he asked his wife to expound a riddle to the many around him. In the carcass of the lion he had killed he had found honey and had eaten of it, and he gave the riddle on a wager, that if they could not guess they were to forfeit many garments and if they guessed the riddle, he was to forfeit many garments. The riddle was:

"Out of the eater came forth meat, Out of the strong came forth sweet."

They could not expound the riddle, and they enticed his wife to threaten him if he would not explain the meaning of the riddle before seven days were past, for at the end of seven days there was to be a feast.

Samson decided to tell his wife, as she had made it very unpleasant for him by continually tormenting him. At the end of the seven days the children of the Philistines said to him:

"What is stronger than a lion, and what is sweeter than honey?"

Samson said, "If you had not plowed with my

heifer, you would not have known." And Samson went down into Ashkelon and slew thirty men and took their garments and gave them to those who thought they had guessed the riddle, and this expounded the riddle.

Samson was greatly enraged when he went to the house of his father-in-law and asked for his wife and was refused her. He then went out into the wilderness and caught three hundred foxes, and tied firebrands to their tails, and let them loose in the standing corn of the Philistines. Many acres of grain were burned, and the Philistines were so wrought up over their loss, that they swore vengeance. They laid the blame on Samson's wife's family, for they knew the father-in-law of Samson had given his daughter to another man. They went and burned his house while Samson's wife and her father were therein. This aroused Samson's malevolent will, and he smote them all that were instrumental in burning his wife and her father.

Samson went from there and dwelt in the cave of Etam, in the rock that is in view of the railroad between Jaffa and Jerusalem. The Philistines came to Judah to bind Samson and take him prisoner. They took him away and bound him with new ropes and he broke them. They continued with him unto Lehi, which is of the Philistines. They shouted against him when he was brought unto Lehi, and he took the jawbone of an ass and slew a thousand men.

Samson went into Gaza, and they imprisoned him in the city, and were about to kill him, but Samson carried the gates of the city away. The people were astonished at this superhuman strength, and Delilah, a lady of the valley of Sarek, asked him wherein his

power lay, and he misrepresented to her several times, and finally he told her wherein lay his great strength. He told her that there had never been a razor upon his head. "I have been a Nazarite unto God from my mother's womb. If my hair be shaven off, my strength will leave me."

Delilah at once took him on her knees and caused him to sleep, and she called the Philistines and they cut off seven locks of his hair, and his strength left him at once. The Philistines could see their opportunity to avenge themselves for the wrong he had done them, and they put out his eyes and brought him to Gaza and fettered him with brass and put him to grinding in the prison house. At this time his hair had begun to grow again, while he was serving the term imposed on him.

The lords of the Philistines gathered together to partake of a feast and to make a sacrifice to their God Dagon, for they thought the God Dagon had delivered Samson into their hands. When they were rejoicing and commending their Lord and throwing out imprecations on the name of Samson, they sent for him that he might grace the triumph of his capture and captivity. He was brought before them, and while being led in he asked a boy to lead him between two pillars. This was done, and Samson prayed to God to give him strength that he might avenge himself and punish the lords of the Philistines for taking his eyesight. God heard his prayers, and he at once gave a lurch against the two pillars and the whole temple came down upon them, killing the lords and ladies, and Samson was crushed with them.

Thus ended the most potent of human beings ever known to man.

#### CHAPTER VI.

#### RUTH.

Now, in the days when judges were rulers, there came a famine in the land. There was a man by the name of Elemelech, of Bethlehem of Judea. He went and sojourned in Moab, and his wife's name was Naomi, and they had two sons, Mahlon and Chilion. Soon after they moved to Moab, Elemelech died, and the sons of Naomi married in the land of Moab. names of their wives were Ruth and Orpah, and they dwelt in Moab ten years. After a time both of Naomi's sons died, leaving Ruth and Orpah widows. and her two daughters-in-law were very poor. Ruth and Naomi were about to leave the land of Moab for The famine did not extend to the land of Judea, for the Lord had given his people bread. pah would not go; she felt bound to stay by her Gods, but Ruth was a tender, sweetly disposed woman. When Naomi said she was going, Ruth said to her, "Entreat me not to leave thee or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge, and thy people shall be my people, and thy God shall be my God! Where thou diest will I die; only death can part us."

How few daughters-in-law have the love for their mothers-in-law that Ruth had for hers! It goes to show how true this woman was at heart who was destined to become the great-great-grandmother of David,

King of Israel.

When they arrived in Bethlehem, it was during barley harvest, and Naomi had a kinsman there of her husband's family, whose name was Boaz, and he was very rich. Ruth asked Naomi if she could go to the field of Boaz and glean the grain after Boaz, so that she might find favor in his sight, for her physical grace was perfection personified. Naomi told her to go. As she was at work, Boaz asked his men servants who the beautiful woman was. He was informed, and he at once approached her and told her she might go to the field and nothing should harm her, for he had told his men that she must be protected in every way. She asked Boaz why she had found favor in his sight, and he said it was because she had proven her true spirit of loyalty by doing as she had toward Naomi since the death of her husband. Also saying, "And now you have forsaken your father and your mother, your home and your Gods, and the land of your nativity for another land, and now the Lord God of Israel will recompense you for your godly spirit that you have so sweetly manifested."

After they had eaten together, Boaz instructed his men to drop ears of corn and to let her glean from the sheaves, "and reproach her not." Also saying, "Let some of the handfuls fall on the ground for her, and rebuke her not." In the evening she had gleaned an ephrah of barley, and she went home to her mother-in-law and gave it to her. In due time Ruth and Boaz were married, and the many witnesses that were present said unto them: "Let the Lord make thy house like Rachael and Leah," which two did build the house of Israel. "And let thy house be like the house of Pharez whom Tamar bore unto Judah of the seed which the Lord shall give thee of this young woman!"



RUTH GLEANING



Ruth bore a son to Boaz, and his name was Obed, and Naomi took the son unto her bosom and was its nurse. The neighbors named him and said he would be the father of Jesse and of David.

Joshua could see good in even a harlot, as he did Rahab when he crushed Jericho. He saved Rahab for secreting his spies, but he must have discovered other redeeming features in her, for though she was concupising in her demeanor, it was as Shakespeare said, "There are songs in brooks, sermons in stones, and good in everything," and Rahab became the wife of Salmon, and Salmon begat Boaz, who was to be the great-grandfather of the second King of Israel, David.

### CHAPTER VII.

## THE BIRTH OF THE PROPHET SAMUEL.

Hannah, the wife of Elkanah, was effete and could not bear a child for many years. Elkanah had another wife, who had borne him many children, and this caused Hannah to mourn exceedingly. Hannah's day was still to come, and it was not far hence. She bore a son with God's help, for she had petitioned him to give her a male child, which the Lord did, and his name was This gave her great pleasure, for she proffered thanks to the Lord, saying: "I rejoice in my salvation. There are none as holy as the Lord, for there are none besides thee. Neither is there any rock like our God. Be no longer proud, let not arrogance come out of thy mouth. They that have been full have hired themselves out for bread, and they that were hungry ceased, so that the barren has borne seven, and she that hath many children is waxed feeble. Lord maketh poor and maketh rich. He bringeth low and lifteth high. He maketh the poor a prince to inherit the throne of glory, for the pillars of the earth are the Lord's, and he setteth the world upon them. He will keep the feet of his saints and the wicked shall be silent in darkness, for by strength no man prevaileth! The adversaries of the Lord shall be broken to pieces, out of heaven shall be thunder upon them. The Lord shall judge the ends of the earth, and he shall give strength unto the King and exalt the horn of his anointed."

The entire nation at this time was a nation of idolators with the exception of a few. God always leaves a few good people, for a few good people can change by their proselyting great multitudes, for God's hand is always with the righteous.

Samuel, the great prophet, came into his earthly nativity at this time. The predominating power at this time was with the Philistines. They had the Israelites under their despotic will, and forced many of them to fight in their battles on their side. They even had control of the commerce of the Israelites, for they were not allowed to manufacture any iron instruments of war. Samuel was the first great prophet since Moses, four hundred and fifty years from this time. Samuel was a man something after Christ's make up; he was both human and divine.

He marched over much of the country in his endeavor to bring the repentant to God. He even established schools for the propagation of the old zealot or Mosaic faith. In time Samuel could see the fruit of his efforts, for at Mizpah he had gathered together a great congregation which he had taught to fear God, and they were so devout in their belief and in their leader, that the Philistines undertook to drive them from the place, but they were desperate and fought and routed the Philistines.

Israel had never had a king, and now the people demanded one, and there was no one better fitted to hold the place than Saul, for he was a Paladin in his make up. He was tall, handsome, and had an imposing, military deportment and carriage that few had; he was kind and gentle at times, and was also of a pugnacious spirit. Jonathan, his son, was more gentle; although he and his father were great friends, they were sel-

dom separated from each other. Jonathan was an expert with the weapons of warfare of the day, and was the one who taught David to use the bow. Samuel was the one who was to choose the King of Israel, and he chose Saul, and Samuel anointed him. But Saul was only king in name, for he had no court, army or kingdom, although he had a strong will and good prospects. His first battle was with Nahash, King of the Ammonites, who had threatened Jabesh-Gilead. Nahash sent Saul word that he would destroy the sight of the right eye of every one of their men if help did not come in seven days. Saul at once commanded his tribes under penalty of death to help him. They answered his call to arms, and routed the enemy in a short time.

Now they could see Saul's merit as a field marshal as well as king, and they rallied around his banner from then on.

The Philistines were his next foes to subdue, but this was not an easy task, for they had a formidable army to encounter, though nothing would daunt or beguile Saul into timidity or cowardice. The Philistines were on a mountain or hill near Michmash. This they thought was invulnerable to an attack by the army of Saul. Saul had two thousand men, but only he and his son Jonathan had spears and shields. The battle was in vogue. Saul's men were melting away fast; he became worried, and he knew there was but one thing to do, and that was to appeal to God, for they were beyond the aid of man, as his army had not the munitions to fight with.

In a few days the battle was so severe he himself offered a sacrifice to God. Samuel saw this, and approached him as he was praying for help. There was no soul to his prayer, for God knew he did not feel that which he outwardly manifested by kneeling to the altar. God deserted him, and Samuel reproached him for his disloyal spirit toward God, which was the most detrimental to a king or nation, especially to a king of Israel, for a king of God's chosen must be one who is God-fearing.

Saul, now broken in spirit since Samuel had reproached him, left those parts with a few of his troops who still had faith in him. He encamped at Gibeah. But Jonathan was not so quick to retreat; he and his armor-bearer charged the enemy when they were not expecting any disturbance. At the point of Jonathan's advance, there was a hill, and as he climbed over the hill he came onto the outposts of the Philistine army; he at once fired his arrows at them and killed twenty men. They thought that Jonathan was merely the advance guard, and that his army was following him, but this was not so. Jonathan ceased using the bow and arrows, and commenced using the sling, which he was an expert with, and he at once caused a panic among the Philistines and they broke their ranks and fled in utter dismay and defeat.

Saul on a mountain could see what his noble son had done, and he rushed with his men to slay the confused army. The Israelites who were fighting with the Philistines, hid in caves and rocks, and after the battle joined Saul's army, and in a short time his force had swollen from six hundred to ten thousand men. Once more Israel was free! They now had a king, an army and arms as well, and could forge their own plow-shares or swords as they wished. Songs of praise were sung to the king and for Israel, for the Israelites were terribly treated by the enemy, for they prior to

this time had taken the most sacred thing from their camp and desecrated it by placing it in the temple of Dagon. This was the ark of the covenant, with the law and tablets of the commandments, and the seven branched gold candelabra, that Moses had been told to make by the Lord on the mount.

The ark that they had secreted in the temple of Dagon at Ashdoc was not blessing them, for the sculptured God of Dagon had fallen three times and broken without man's hand touching it, and when the Philistines saw this, they were sore afraid of the ark, of the God of Israel, and they carried the ark unto Gath. The Lord slew the people of Gath, and they took the ark on to Ekron, and they were afraid, and they called the priests of the Philistines together and decided to send the ark out of their midst unto the Israelites. They made a new cart and placed the ark upon the cart, and a peace offering in the ark of seven gold mice and seven gold emerods. They yoked two new milch kine to the cart, and took the calves away from their mothers, and started them away without a driver, and they followed the road to Bethshemesh, and the people of Bethshemesh looked into the ark and the Lord smote fifty thousand of them for so doing. The people were reaping their wheat as they looked and beheld the ark. The ark came on into the field of Joshua, Bethshemesh, and stood where there was a great stone, which was the stone of Abel, which is there until this day.

The Levites took the ark and offered burnt offerings to God for the return of the ark, their most sacred relic

The Amalekites, who were commanded by Agag, were troubling the tribes of Judah and Simeon. Agag

had killed many of the children of Israel, and Saul defeated him, and after he had defeated him he plundered his cities, and this angered the Lord against Saul, for his purloining the goods of the enemy. Samuel had warned him, but it was of no avail. Samuel informed Saul that God had told him that he had rejected his word, and now the Lord would reject him as King of Israel. And this was the last Saul ever saw of Samuel until the day of his death. As Samuel turned to go, he rent his garments by placing his hand upon them and said, "The Lord has rent the kingdom from thee this day, and has given it to a neighbor."

The Lord said to Samuel, "Mourn no longer for Saul. Fill thine horn with oil and go to Jesse the Bethlehemite, for I have provided me a king among his sons." And Samuel went and sanctified the sons of Jesse and asked for all of them. Eliab, the oldest, was the first he looked upon, and Samuel thought, of course, he would be the Lord's anointed, but the Lord said unto Samuel, "Look not on the countenance or on the height of his stature, because I have refused him, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."

Then Jesse called Abinadab, and he was not chosen, and then Shammah, and the rest of those whom Samuel had seen which were seven, and they were refused by the Lord; and now Samuel asked Jesse, saying: "Are there any more of your children about?" Jesse said: "There remaineth yet the youngest, and behold, he keepeth the sheep." "Send for him," replied Samuel. David was brought before Samuel. David was a beautiful boy, with fair skin and large bright eyes. Samuel at once anointed him, and apprised him of the

fortune in store for him, and the spirit of the Lord was to be with him from that day forward.

Before proceeding further, I must speak of David as a boy in Saul's court. David was of the tribe of Judah. He was a sweet singer, and a player of the harp, as well as a boy of courage and prowess. was summoned to the court of Saul to sing and play for Saul, the King. Saul at that time was suffering from a form of dementia or melancholia, and music had a quieting influence upon him. After a time the music ceased to soothe Saul, but had the opposite effect upon One day, as David was playing his harp for Saul, he threw his spear at David, which went amiss, as David dodged the weapon. Saul was jealous of David, for he knew in his own heart that he was already chosen by the Lord to succeed him as king. Jonathan, Saul's son, tried to persuade his father that David was his friend, but this was futile.

Jonathan had a sweet disposition; he loved David and they used to shoot at marks and go hunting together. Many times after this Saul sought David's life, until he was compelled to seek refuge in the home of Samuel, the prophet. Even there he was not safe. He went from there to Achish, the king of the Philistines. He was obliged to feign insanity or he would have been slain, for the Philistines were their enemies. From there he went into Judea and hid in the Cave of Adullam.

It was during this time that David wrote many of the psalms. The 67th and 11th were written at Ramah when he was with Samuel. The 54th was written when he pretended he was insane at Achish. The 57th and 142nd were written when he was at the cave of Adullam.

While David was at this cave six hundred men gathered about his standard. Kulah was rescued from the Philistines while David was there, for Kulah is near the cave.

David's life at this time was elusive, erratic and vacillating, on account of Saul trying to kill him. David made his place of refuge after he had left the cave at the Cliffs of Engedi, near the Dead Sea. The surrounding country is a rough wilderness, and the precipices that separate the oasis from the cliffs are so steep and hard to pass that gazelles and goats are the only animals that descend to the water beneath them. It was in this sequestered spot that David hid from Saul. But even there Saul wandered in pursuit of him, and entered one of the caves of the rocks. David saw him as he was entering, and remained quiet in the darkest part of the cave; after a while Saul fell asleep on the stone underneath him. God had delivered Saul into David's hands. David was too loyal to his old friend and king to kill him, although he could have slain him without difficulty. Instead of killing him, he cut off a piece of his mantle and later showed it to him to prove to him his loyalty and love. On seeing this, Saul wept before David and said, "You have given good for evil."

David was loyal to Saul even after his death. When a soldier came to David with the news that Saul was slain, and that he was the one who had despatched the king, David instead of exalting him, slew him.

Saul's days now were soon to end. The battle in the Plains of Esdraelon were to be his last. The battle was near the hills of Endor. Saul was feeble in mind and body and God had forsaken him. Samuel the prophet was dead. The great hostile force in battle array advancing, filled him with dismay. He now wanted some godly divination revealed to him. How and what to do, or perhaps to know what was in store for him in the near future, is what caused him to seek the witch of Endor as his only alternative. Saul asked her to invoke the spirit of the great prophet Samuel. In an instant an apparition appeared before them; it was the spirit of Samuel. He rehearsed to Saul what he had told him at Gilgal many years before of his ungodly life, and also told him that tomorrow he and his sons would be with the dead on the battle-field.

True to the word of Samuel's spirit the Israelites and Philistines met and fought bravely. The Israelites were driven upon a hill near Gilboa, the three sons of Saul—Jonathan, Abinadab and Malchishua—were slain, and Saul was driven on a high mount alone with his armor-bearer. He asked the armor-bearer to kill him, but he refused. At this, Saul fell upon his own sword, as the Philistines were about him. This was the last chapter in the life of the first King of Israel.

#### CHAPTER VIII.

#### JERUSALEM.

Jerusalem, Jerusalem, city of God,
The sacred place where holy princes trod;
Many times you've fallen, as many times been burned,
As many times laid low in dust, as many times returned.

David was a shepherd for his father, when a boy. He loved poetry and was a musician. While in the great wilderness he composed many of his beautiful psalms.

"The heavens declare the glory of God The firmament showeth his handiwork."

"I will say unto the Lord, He is my refuge and my fortress, My God, in Him will I trust."

The twenty-third psalm, the most beautiful of all the psalms of David, shows his confidence in God's grace:

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me. Thou anointed my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

During Saul's more friendly days with David, he told his scribes and counsellors that he knew of a young man who could meet the Philistine giant Goliath in single combat.

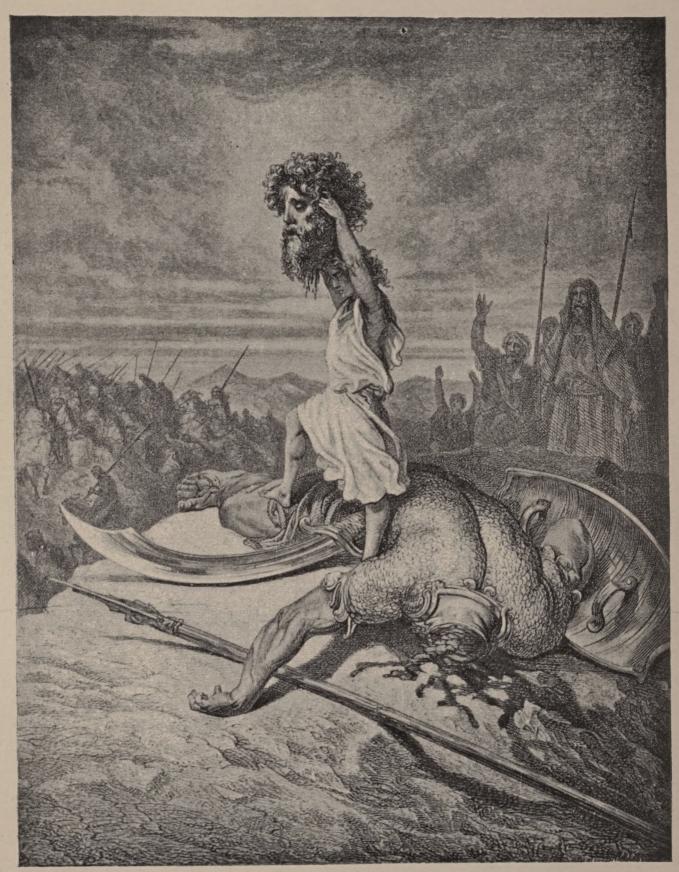
They do not hesitate to call the boy, David, and have him meet Goliath. When he went into the field to meet him, David had not made himself invulnerable with armor. A sling that he used during his adolescence while attending his father's sheep, with a dozen round stones, is all that he took as his munitions of war. When Goliath saw this, he gave a supercilious laugh. David answered him, saying: "By the help of God of Israel I slew a lion, and by the help of God I will deliver Israel out of the hands of the Philistines."

Goliath said to the boy David, "Am I a dog that thou comest to me with staves? Come to me and I will give thy flesh to the fowls of the air and to the beasts of the fields."

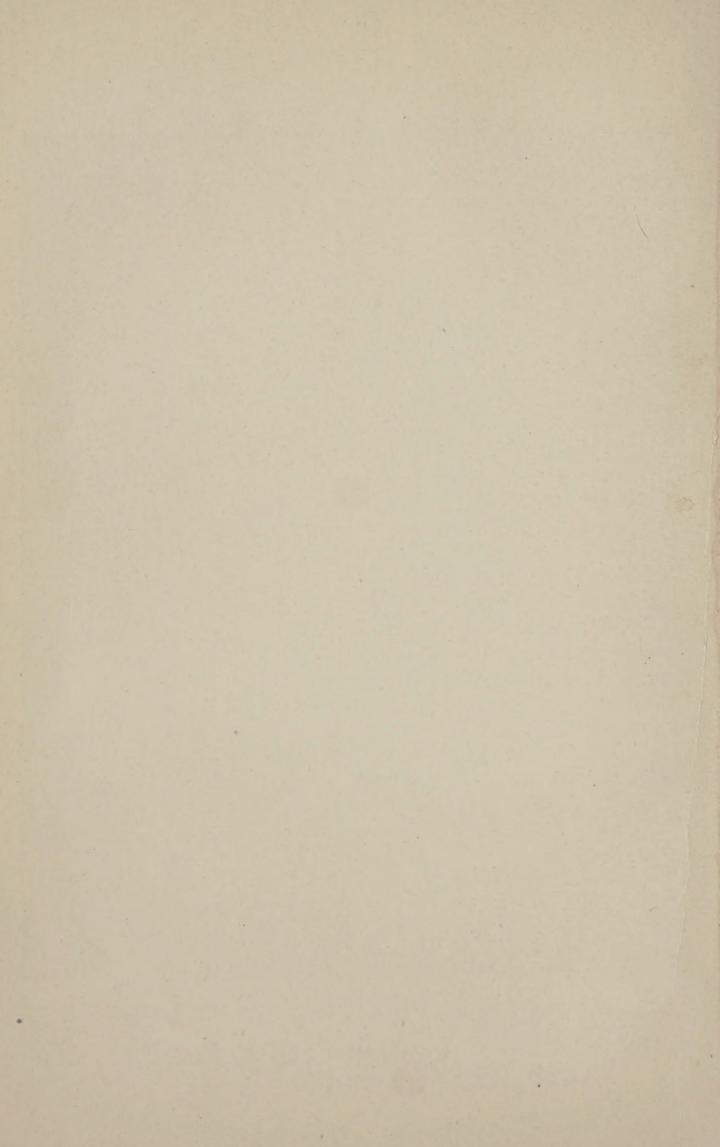
David answered, saying: "Thou comest to meet me with sword and spear and shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou has defied."

After that they met on the battle-field between the firing line of the two armies. David threw a stone with terrible force. It struck the giant in the forehead and he fell to the earth stunned. David went to him and took his sword, and with one stroke decapitated him. The Philistines fled from the field in utter dismay, but the Israelites followed and slaughtered their enemies for days thereafter.

For seven years after David had been proclaimed king he did not rule all of Israel, only the tribe of Judah. Ishbosheth, the only living son of Saul, was ruler of the other tribes of Israel. He was a weak,



DAVID SLAYS GOLIATH



pusillanimous king, and his subjects were growing tired of him and were favoring David. At last he was killed by his own household, and David was chosen King over all Israel.

David tried to negotiate with the Jebusites to buy Jebus, but this was futile, for they would not part with their fortified city. This enraged David, and he sent his general, Joab, with his legions and they conquered them and took the city by scaling the cliffs: This is now Jerusalem, the "Place of Peace."

There are two mounts or hills there, one Mount Morah and the other Mount Zion. The Jebusites were allowed to remain on Mount Morah and David made his city to God on Mount Zion where he is now buried, and where all the Jews of the world pray that the Great Jehovah will return in mercy to them. David is the one who made Jerusalem the Holy City. The old tabernacle was at Gideon, and the ark was at Kirjath-Jearim. All of Israel, from the Lebanon Hills to Ephrath, knew that David was going to remove the ark to Jerusalem, and they all wished to worship at his holy shrine. They removed the ark, and this was one of the great events in the days of David, for this was now the city of the God of Abraham, Isaac and Jacob. As the ark was being transferred to Jerusalem, a great procession followed it and sang David's psalms. David in the lead with the robes of state wrapped about him.

While they were on their way to the Holy City, they were cautioned not to touch the holy relic. Not-withstanding this, one of the many followers violated this instruction: Uzzah, the son of David, touched the ark and fell dead as soon as he had laid his hand upon it. David at once decided that they were not ful-

filling the laws of Moses, that oxen should not draw the ark and from thenceforth he did as Moses would have done. He had it carried with poles of shittum wood supported and carried by Levites. The ark was brought into Jerusalem amid cheers and exultations of joy and praise. Psalms were sung as the ark was taken upon the sacred hill. It was like the returning of a great conqueror to his native land amid triumphant exortations. Levites by the thousands chanted and repeated their litanies, as they placed the ark in a new tent prepared for it on Zion's Hill.

Some years after David became King of Israel, his second son, Absalom, killed his brother Amnon. Amnon was guilty of incest, having ruined his sister Tamur, and that so enraged Absalom that he not only reproached him with language abounding in acrimonious invective, but slew him. David, his father, placed Absalom in exile for a time for this act.

Absalom was a handsome man, as was his father. His hair was long and beautiful, which was eventually the cause of his death, as he was caught in the thick underbrush by his hair. When he was trying to usurp his father's suzerainty as King his hair became entangled in the brush, and this held him until the soldiers cut him to pieces.

Gad, a prophet, came to David and told him that God wanted him to choose between three maledictions, one of which was to befall him for his sins. The first was to be a pestilence, the second war, and the third famine. David said, "Let us fall into the hands of God, for His mercy is great, but not into the hands of man."

The plague followed, and seventy thousand of his people perished. At this time an angel appeared on

Mount Moriah near the city walls, and was about to destroy the city, when David prayed for the Lord to spare them. At once the plague abated, and it was in memory of this angel on Mount Moriah and the cessation of the plague that David consecrated the spot where the angel stood for a temple, which he himself started to build, and which his son Solomon finished after long years, and named it after himself, "Solomon's Temple."

King Hiram, of Tyre, was the architect and builder. There was no such architect on earth then, or even now, as Hiram, King of Tyre. He was the founder of freemasonry.

Some years after David became King he moved the capital from Hebron to Jerusalem. This displeased the people, and almost caused his deposition, for Absalom, his son, was a born usurper and tried to force his suzerainty. However, he was too proud for the times; his ostentatious regal attitude, that he so boldly assumed, impressed many, and his politic loquacity and stultiloquence made him the auspicious prince. He was a male siren; his beauty was his fortune and his undoing.

Many of David's best counsellors went over to Absalom, and Absalom was proclaimed king. As soon as this was done, rebellion was inevitable. David thought of his own dear city, and started at once with his faithful legions "the Gibborim," the men who were with him at the cave. David loved Absalom, and it broke his heart to think he had to resort to such means as war to restrain him in his attempted usurpation of the throne.

It was during this time that David wrote his most beautiful of all psalms, the twenty-third. He was at Mahanaim, where he was staying with Saul's son, Ishbosheth. He met the army of Absalom near the woods of Ephraim. David remained in the city, for his aide would not allow him to risk his life. David warned his soldiers that if they should capture Absalom, not to deal harshly with him.

The battle was decisive. Absalom lost twenty thousand men, and when he saw that the day was lost, he made a hurried retreat through the thick forest. His thick, long matted hair became entangled with the limbs of one of the trees and was held fast, and not being able to extricate himself, the soldiers of David came upon him and killed him. This was greatly against David's command, for he never recovered from the loss of his son.

Absalom was not buried in a beautiful place near the city of Jerusalem that he had prepared for himself, but was buried in a hole where he was killed, and stones were cast upon his remains. David would perhaps never have lived through this terrible calamity, had not Joab, his commanding officer, convinced him that it was God's will.

Solomon was the prince now that was to succeed David. He was anointed and David proclaimed him King.

David reigned thirty-nine years, and was buried on the Hill that he so dearly loved.

This was the end of the greatest of this world's Kings who was not only King, but father of God.

## CHAPTER IX.

## SOLOMON.

Solomon, son of David, though how unlike David in so many ways! Solomon's reign was a reign of peace. When God asked him what he desired the most of all in this world, he said "Wisdom," which God gave him, for he was the greatest savant of all kings. Solomon was a student. He loved the beauti-His court was the grandest of all courts. His temple was so gorgeous that the Queen of Sheba came many miles to see its magnificence and to do homage to this esthetic king. Many other rulers came to see the magnificence of Solomon. Solomon was a godly man the most of his life, though many think he was a corrupt man on account of his many wives. We would call him a polygamist if he lived today in America or Christendom. Bigamy, polygamy and polyandry was not considered as sinful in Solomon's time. Solomon's mother was the wife of Uriah, a general in the army, and after he was killed, which was a conspiracy by David himself, David took her to himself and gat a son, and this son died and David lamented his sins. Nathan, the prophet, told him he had sinned in the eyes of the Lord. After seven days of contrition and repentance, he cohabited again with Beersheba, the former wife of Uriah, who bore Solomon. When David first saw the wife of Uriah, she was bathing at a pool near the palace. David could see her and he became so entranced with her physical charms, he sent for her to

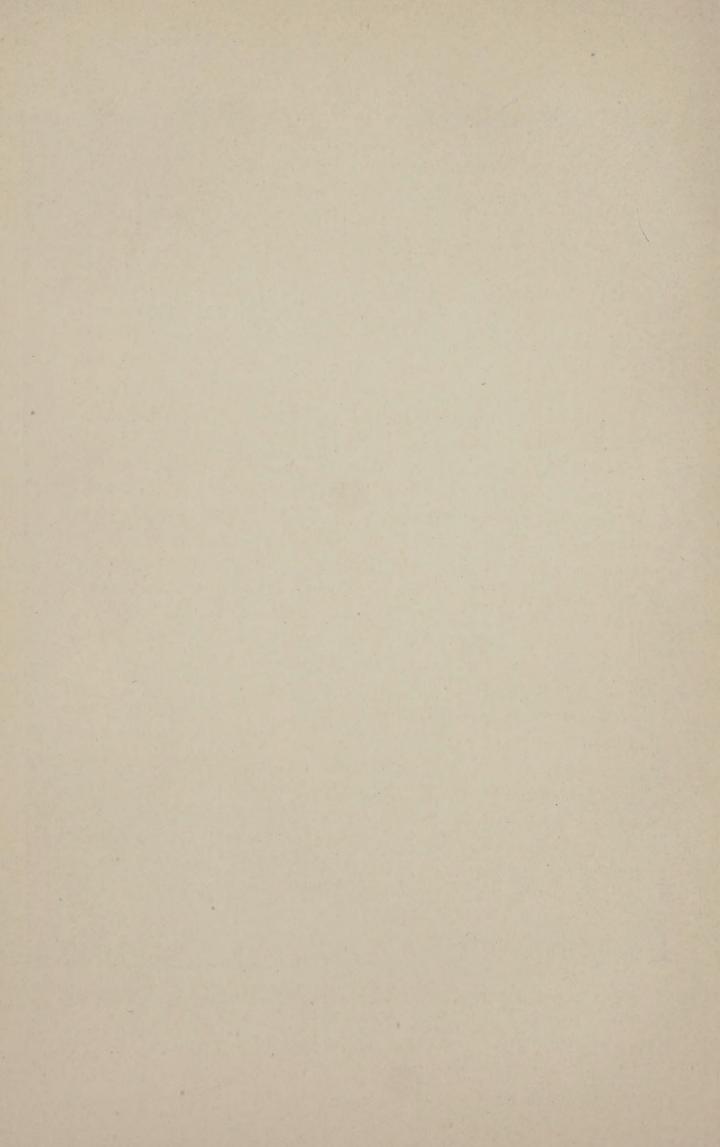
come into the palace; this was the reason why she was named Beersheba, because she was bathing in this pond or pool. Solomon, the son who was born from this woman, was a well-schooled youth; he also had natural propensities. He was reared in splendor, surrounded by his father's court, and all of the best tutors of the day were his teachers. Being a lover of literature, his father regarded him as a propitious child when he arrived at the age of twenty years.

Solomon's wisdom was almost omniscient. He displayed his almost infinite wisdom when he judged the mother of the purloined child. Two women came before him, both claiming to be the mother of the child. The judges could not determine who the child really belonged to. When they were brought before King Solomon he asked his executioner to divide the child in the presence of the two women and give half to one and half to the other. As he raised his blade to divide the child the real mother's countenance changed at once, and she flung herself at the feet of the executioner and appealed to Solomon to give the child to the other woman rather than to kill it, while the other woman who was not the mother stood by unagitated at the scene that was about to be enacted. Solomon gave the child to the true mother, and no doubt reprimanded the one who would have witnessed the death of the infant with nonchalance and inadvertence.

Of all the acts of Solomon none raise him to such pre-eminence as the laying out and completion of his temple. Hiram, King of Tyre, furnished the cedars from the Lebanon Mountains to finish the interior of this grand and imposing edifice. Cypress wood was also used in its construction. Solomon picked thirty thousand men to work for Hiram, King of Tyre, in



THE JUDGMENT OF SOLOMON



removing the stone from Mount Moriah, which today is called Solomon's quarry. The stones were cut on the spot where they were quarried and brought to the temple's site and laid in their places when the building was in course of construction. Great walls and cisterns were constructed; one of the cisterns holds ten million gallons of water. Part of the walls still stand! it is called the "wailing wall." Thousands of Jews visit this place on Saturday and pray and wail for their condition and also their city Jerusalem.

The carvings inside of the temple were figures of palm trees and of cherubims in relief, all of cypress, cedar and shittum wood. Much of the finishings were in gold, studded with millions of gems. Two great pillars of solid brass supported the vestibule to the main entrance of the temple; on the capital of each pillar one hundred pomegranates hung in graceful pose. They were made of bronze, and when the gentle eastern zephyrs would fan them in collision with each other, the sound was said to be musical and could be heard at great distances. On the rear end of each side were erected three large buildings, one for the Levites, the palace and State buildings the other two. The Court of the Gentiles with its palms, orange trees, spice plants, fig trees, olive groves and beds of flowers, was the space between the rear of the temple and the palace. One of the rooms in the temple was made of pure gold: this was called the "Holy of Holies." An altar was erected here of rough stone taken from Mount Moriah. The ark of the covenant was placed upon the altar. The table of shew bread, the seven branched candelabra and the Decalogue, or tablets of stone with the commandments on them, that Moses received from the Lord on Mount Sinai. Whether Aaron's Rod and the

book containing the Law was ever in the Holy of Holies or not is a mystery that will probably never be solved. A private entrance was made for Solomon himself between the palace and the Temple. This entrance was in the form of a winding stairway, made of sandal wood which gives off a pleasant odor. The building of the temple occupied a period of nine years. During the feast of the tabernacle Solomon dedicated the temple. He had the old temple brought from Gibeon and had it stored away in sheds near the new temple; also the temple on Mount Zion was taken care of in this way. Solomon had stables for forty-five hundred horses cut out of solid rock, which are still intact; they are nearly under the site of the temple. Solomon could leave the city in his daily rides without anyone except his servants knowing he had gone. terranean passage from the palace to the stables and then on out under the city by the golden gate was so built to enable him to leave the palace without the citizens knowing his movements.

When Solomon consecrated the temple he stood on a platform of solid brass, with five hundred uniformed guards attending him. The temple and grounds were filled to overflowing on this holy day of dedication. Hundreds of Levites or priests blew trumpets and sang psalms on this occasion. All of the officers of the court were gowned in the richest golden robes, and chanting these words: "He is good, for his mercy endureth forever." A heavy veil of darkness fell over the temple and caused the day to be as the darkest night. This frightened the people to the extent that they ceased their dedicating operations for a moment, until Solomon spoke up and said, "The Lord said he would dwell in thickest darkness." After the blessing

from Solomon he offered one of the most beautiful prayers in the Bible (I Kings, 8th Chapter). On the eighth day the dedication was over and Solomon sent the people away. This was no doubt the greatest sacrificial feast ever offered, and also the greatest and grandest work man's hands have ever done in structures consecrated to God in heaven.

Solomon was a profligate himself in the end. He walked from the path of rectitude and married many reprehensible women, whose blandishments started him on his retrograding declivity, from which he and his posterity and country never recovered.

Solomon's marriage to the daughter of Pharaoh, King of Egypt, was a great displeasure to the Lord, for she caused Solomon to worship other Gods at times and this wrought the Lord's anger against him and his. Solomon is imputed to have had one thousand wives, of which the large majority were foreign women. God came to Solomon and told him he had worshipped other gods and that he was going to rend the kingdom from him and was going to give it to another. God told him he would not take it from him while he lived, for his father's sake, "and even then I will not take all of thy kingdom away, I will leave one tribe for thy son, and that shall be for Jerusalem's sake and for David's sake, and this shall be Judah that I shall give thy son."

Solomon gave Jeroboam charge over the tribe of

Joseph

Elijah, a prophet, who was a Shilomite. told him the Lord had rent the nation from his master's hands, and would give him ten tribes of Israel and would give one to the house of Israel for Jerusalem's sake and for David's sake. Solomon asseverated he would kill Jeroboam. On hearing this prophesy Jeroboam was compelled to flee to Egypt for safety, where he remained until the death of Solomon.

Rehoboam succeeded his father to the throne of Judah; for the seed of David must be saved and perpetuated; the light of the house of David must be kept burning, for in the loins of the royal family was the embryo that was to germinate into Jesus Christ, our Lord. Rehoboam succeeding his father, of course, naturally would succeed him in living in luxury and grandeur in his father's palace, which contained the ivory throne. The palace of justice, adjoining the palace of the king's household, could be entered by a beautiful nave, fretted with allegorical statues lighted by colored prisms of closely set rock crystal that allowed the sun's rays to refrange in all quarters of the hall. The floor was of tile, made of Oriental mosaics about ten inches square, and laid out in checkered design. The throne of ivory was the most elaborate of all thrones. It was inlaid with gold and with gems, and heroic statues of lions served as arms to the chair.

The stables that have been referred to in this chapter are in a wonderfully good state of preservation at the present time, but all the rest of the great structures were destroyed. The temple was destroyed by Nebuchadnezzar, King of Babylon, rebuilt by Zerubbabel and again destroyed in 76 A. D. by Titus, son of Vespasian, Emperor of Rome, and now on the site of the temple is standing the largest and most beautiful mosque in the world, built and dedicated to Omar as a fitting monument to his memory. It was under the dome of this great edifice that many soldiers and citizens of the besieged city were slaughtered after Godfrey de Bouyon had entered and delivered Jerusalem and the holy

sepulcher from under the guardianship of the Mohammedan Caliph. Of the many crusades Godfrey's was the only one that ever overpowered and really conquered the sons of the Arabian Knights.

The mosque of Omar, which is an edifice for Islam worship, was built from the debris of the temple of Solomon. Under the great dome of this edifice is the large rock that Abraham was about to sacrifice his son Isaac on, when his hand was stayed by the angel and he sacrificed a ram that was caught in a bush by its horns instead.

The people had become very tired of Solomon's mode of government by taxing them so that he could fill his coffers with gold, and empty them at will, to be refilled by the sweat of the brow of the masses for his own edification and delight.

Solomon was compelled to give Hiram, King of Tyre, twenty towns in Gallilee for a debt he had contracted with the great architect. The people displayed their willingness in so far as the erection of the House of God, but when Solomon built his palace of extreme magnitude and ornate grandeur to found eudemonics for his own individual pleasure, murmurs of dissatisfaction were heard throughout the realm.

Sixteen thousand dined at his table, and seven miles from Jerusalem he had a garden for his own delectation which was the most beautiful in all the world.

Solomon would drive out to his garden robed in his beautiful immaculate white garments, redolent with myrrh and cassia and perfumes of all the best obtainable. He was driven in a chariot drawn by many spans of white Arabian horses with postilions mounted as his guard with archers' weapons. The young men who composed this guard were selected by the King

himself, and were the most perfect men in physical make-up he could muster in all Arabia. They all were required to have military training and deportment. Their physiognomy was symmetrical, and features classical, with complexions fair and fitting (with their royal robes of Tyrean purple) to denote purity, as proper to the heirs to a king. A king's heir should be born in the purple in the royal bed-chamber, which is finished in porphery marble or purple marble to receive the queen's accouchement, which has a lawful significance to the prince or princess whose royal father and mother were really royal and neither had sought morganatic marriage, which leaves their noble descendants with a pre-natal license, allowing themselves to say while incarnate that they were "born in the purple," or born in purity and in royal legitimacy, thus making them eligible as heirs, or heirs apparent to the throne.

This was perhaps why Solomon had his imperial guard robed in purple, to denote that even they were born pure from legally married fathers and mothers. Solomon at periodical intervals would have the wisest of men in his kingdom call on him and discourse questions of State and of social, scientific, religious and philosophical matters, as well as current events. Solomon wrote his "Song of Songs" while at the zenith of his activity and career, also many proverbs of which but few have come down to us. He excited a poetical eruditional spirit among many of his subjects; they would quote his proverbs until they became rules of moral persuasion and guidance. Solomon had scribes who chronicled into scrolls or book form, the book we now call the Book of Samuel, also much of the Book of Chronicles. Solomon, with all of his beautiful surroundings, was not contented; he was not satisfied with the God who had blessed him with his earthly possessions, but must seek other false gods, and as time changed, his body changed; he grew older and weaker; his sceptre was losing its majestic potency, and he could see and had even been told by the Lord himself, his kingdom would be rent in pieces and only Judah should remain for his son after his death.

Solomon's life is an example for mankind, to elicit the fact that true happiness cannot be built on foundations of gold nor can it be had uninterruptedly on earth in any condition or under any circumstance, as Jesus said of the lily of the field that Solomon in all his glory was not arrayed as one of them. Nor can all of our happiness on this earth compare with a moment's happiness of one of God's saints in heaven.

## CHAPTER X.

## REHOBOAM, KING OF JUDAH.

Rehoboam had reigned but a few months after the death of his illustrious father Solomon, when he was summoned to Shechem before the elders of the ten tribes of Israel. They told him in esthetic language that his father's yoke had been exceedingly galling to them, and asked him to lighten their burdens and also added in a modified, tender voice that they would serve him if he would do so. He asked for time to answer this question, as it was of vital importance to him because he could see that to lessen the tax budget would lessen his superabundant luxury. However, he counselled with the old contemporary counsellors of his father, and they advised him to lighten the people's burdens, and it would be best for all concerned. After receiving their verdict on this matter he sought the sentiment of the younger men of the day on this particular question. They treated the subject as having no great import or formidable features, and rather let the matter go by default, dismissing the convention after saying they would tell the people, if they were the King, they would make their burdens heavier instead of lighter, and would make the little finger as the thigh.

Solomon had raised Jeroboam to the highest pinnacle of fame during his administration as King of Israel, and to reward him for his kindness Jeroboam tried to usurp him from his kingly leadership. At this time he had returned from voluntary exile in Egypt. He was the son of a widow, and Solomon had reared him well and he had been schooled in the arts of war and statecraft of this day and age. He could now see, or at least thought he could see, his days of glory were at hand.

As soon as Rehoboam gave his answer to the people at the end of the three days truce that he had asked for, they arose as one man against him, and chased him from Shechem to Jerusalem with hostile exhortations of vehemence that only bloodshed could have appeased. Jeroboam was a politic statesman, in so far as he could see malice against the house of David, or as far as he could use subterfuge and falsify to shape his own personal aspirations that he might enrich himself with all of the good things of the kingdom and consume them with unsatiated satiety. He was an unscrupulous, insincere, proud, overbearing, licentious idolater, who is never mentioned once in the Holy Bible without the appellation "who made Israel to sin" being added to his name.

After he had, by innuendo, injured Rehoboam and pretended to his prospective subjects that he would shower them with whatever concessions they would ask him for, Jeroboam was made king over all Israel except Judah, which was still held by Rehoboam, for the Lord had promised for David's sake and for Jerusalem's sake this house should shelter the royal line of David. Jeroboam being an idolatrous king, many of his subjects, especially the priests or Levites, left the ten tribes of Israel that he reigned over, and went into Judah to take up their abode. The Levites or priests of those days were pedagogues; they did all of the teaching of the children of the kingdom; this

being the case, it strengthened Judah and made her more powerful than ever before, and lessened the strength and growth of Israel or the other ten tribes. The temple and Holy Mount of Zion was a Palladium to the state of Judah; it was a cause for its maintenance and shielded it after it was established.

Many of the citizens of Israel who at this period were compelled to live under the domineering, sinful Jeroboam, would have left his kingdom at once had they not had their hands tied by not being able to sell their property, and the laws he had passed forbidding different things that became necessary, if they left the country and went into Judah. Most of the eupatridæ of Israel favored living under the exalted supremacy of Rehoboam because he was of the royal family, and Jeroboam was only the son of a frugal widow. The prophesy had been heralded for centuries that through the royal line of David, the son of God, Emanuel was to come. Rehoboam was not a Godfearing King. He had altars to other gods built on high places for the people to worship before, but not like Jeroboam, who wanted the people to worship him through the golden calves.

Rehoboam reigned seventeen years in Judah. Naaman was his mother. She was one of Solomon's seraglio after he had become almost a terrestrial deity. She was an Ammonitess. Under Rehoboam's reign sodomy was in vogue throughout the country. The people became idolatrous and sinful until the government became slack, and state conventions gave way to banqueting and revelry, and licentious orgies. This was the status in Judah until the fifth year of Rehoboam's reign. When God became so enraged he allowed his last tribe of Israel to be invaded by Shishak, King

of Egypt, and this king took away with him the treasures of the house of the Lord and the king's palace. War existed between Egypt and Judah for the rest of Rehoboam's reign. Rehoboam was buried in the City of David in the valley of Jehosaphat, in a sequestered part of this valley where all of the kings of Judah and many of Israel have been interred. This place is called the "Tomb of the Kings of Judah." The valley of Jehosaphat is to widen on the Judgment Day so as to give room to the Jews of the world when the trumpet of Gabriel is sounded. This is a prophet's legend of the Jews, and its explanation is always forthcoming while with a guide in this valley at Jerusalem.

After the death of Rehoboam Abijah, his son, succeeded him; he was a man of valor, and was fearless of both God and man. His reign was a wicked, dissolute, idolatrous one, and at his death his son Asa ascended the throne of Judah. In the first part of his reign Asa was a just and God-fearing king. He removed the idols and the Sodomites from the country. and established the old creed of Judaism. Asa was sincere at first, for he proved his loyalty to his God when he removed his mother for setting up an idol in a grove of Judah. Asa implored Benhadad, King of Syria at Damascus, to help him crush Baasha, King of Israel, who had invaded Judea. Baasha had begun to build his capital and city walls at Ramah, and when he was defeated in part by Benhadad and Asa, he ceased building at Ramah and went into Tirzah. Benhadad saved Judah for Asa and for the Lord. Asa had a lingering illness in his feet and limbs, and after some years of suffering died and was buried in the City of David. The last part of his reign was sinful in the eyes of the Lord. He raised the standard of morality but few degrees above his predecessor.

Jeroboam was slain by Baasha in the third year of Asa's reign over Judah. Baasha now succeeded Jeroboam to the throne of Israel. The prophet Abijah, the Shilonite, had said every one of his children would be slain and none should reign as King of Israel but a short time until their lives would be forfeited.

Nadab's reign was short and wicked. Baasha had sinned and worshipped false gods. Jehu, the son of Hannai, was told by the Lord that Baasha's flesh would be eaten by the dogs and that none of his house should remain. This is the second prophesy of his being exterminated from the face of the earth. After his ignominious ending, Elah succeeded him. The capital was still at Tirzah; he was but a short time on the throne of Israel when his captain Zimri smote him. This was the end of another who had begun the same sinful career that the others before him had followed.

Jehosaphat succeeded Asa as King of Judah. He did all in his power to bring the people back to right-eousness and to the God of their fathers, but his work and anxiety were all in vain. He was a good king, and a righteous God-fearing man, who spent his life in the betterment of his fellow-men. God gave Jehosaphat victory over his enemies in battle, because he was a just king and tried to follow the straight and narrow path. At his death his son, Joram, succeeded. One king after another reigned over Judah. In this millennium of evil, Judean monarchs nearly all of them were corrupt in the sight of the Lord. Prophets would rise up and prophesy the demolition of the country and all therein if repentence was not forthcoming. This was of no avail. They would slay

the prophets for uttering or purporting the word of God. Jeroboam, who caused Israel to sin, was the most corrupt of all the kings of Israel; his making the golden calves and setting them up for the people to worship him through the calves, assuming that he was a god, caused the people to arrive at such a stage of iniquity that Hosea gave up in despair, for he felt they were beyond redemption.

Omri built a new capital at Samaria, a beautiful place near a fertile spot on the desert of Galilee, and moved there from the old capital at Tirzah. He was as great a sinner as his predecessors, and set up idols

for the people to worship.

Ahab, the son of Omri, succeeded his father to the throne of Israel. Ahab was running over with turpitude and moral perversity. He never manifested any sanctity or religious devotion for the God of Abraham, but on the contrary worshipped the "Sun God of Baal." Ahab married Jezebel of Jeseriel, the daughter of Ethbaal, king of the Zidonians. She was also an idolatrous ruler, and one of the most dissolute libertines that has ever lived in the history of the world. Nothing was too vile or low for her to stoop to, forsooth she need not stoop, she was naturally so low that she had even to rise from her natural self to be in company and keeping with the lowest of the low.

Ahab built an altar to the god Baal in Samaria, for his people as well as his own convenience. Not long after this the greatest of prophets since Moses rose up. This was Elijah, the Tishbite of Gilead. He went unto Ahab, the King of Israel, and told him what the Lord had said to him. He said in part, "As the Lord God of Israel liveth, before whom I stand, there shall not be a drop of dew or rain these years but

according to my word." As soon as he made this known to Ahab, the Lord told him to hide by the brook Cherith. This is near the Jordan river and when the country is parched this brook holds out the longest of any in Israel. He was also told by the Lord that ravens would come to his saxatile home and feed him. Elijah did as the Lord commanded, and the ravens came to him in his cave out in the desert and fed this Bedouin prophet of God.

In a short time the brook dried up and Elijah was told by the Lord to go to Zarephath to dwell, for he had a woman there that would sustain him. Elijah went to the place the Lord had guided him, and as he entered the gate of the city he beheld a woman gathering sticks, and he called to her to bring him a drink of water and a morsel of food. The good woman said to Elijah, "As the Lord thy God liveth, I have but a handful of meal in a barrel and a little oil in a cruse, and I am about to cook it for myself and son that we may eat it and die." Elijah said to her, "Fear not, go do as I command you, that I may eat, make a little cake and bring it first to me and then take one unto thy son." Elijah said this perhaps to try the woman's philanthrophy and charity to the needy. Elijah said to her, "The barrel of meal shall not waste, neither shall the cruse of oil fail." She did as she was asked with a willing heart. As soon as they ate of the meal Elijah told the woman the barrel of meal and the oil would last until the rain came upon the land. The widow from now on had plenty of food that was miraculously supplied, and she ate with satiety.

Not long after this the son took sick and died, and his mother now knowing that she was alone in the world, and to part with that which was parting with life itself, rendered her inconsolable. The great prophet was near the prostrate form of the dead son. She looked at Elijah, who had the appearance of a patriarch, and said to him, "What have I to do with thee, O thou man of God, art thou come to me to remind me of my sin?" Elijah at once raised the son from death to health and activity. The widow fell on her knees and wept with delight and said, "Now I know you are a man of God." He answered saying, "See, thy son liveth." She replied by saying, "The word of the Lord in thy mouth is true."

This boy whom Elijah brought back to life is thought by many historians to be Jonah. It has been a polemical, hypothetical argument and question from which few facts have been evolved, though many ecclesiastical writers credit it as really a fact that the widow's son was Jonah.

The Lord came again to Elijah, and requested him to go to the King of Israel (Ahab) saying, "I will send rain upon the earth." The drought had brought the most pernicious famine ever known in the history of Thousands and thousands starved to death; pestilence and disease from lack of nutrition was everywhere; the entire nation was now in a critical condition. Elijah was on his way to see the king as God had commanded. On his journey he met Obadiah, the governor of Ahab's palatial residence. Obadiah was a noble, just, God-fearing man, for when Jezebel, the pusillanimous queen, who was the most ignoble of all queens known to man, and whose name has become a proverb and apothegm, had cut off the prophets and would have killed each and all of them if they spoke the word of the true God. Many of the prophets

were fearless and placed their lives in jeopardy by uttering their heavenly afflatus publicly, until Obadiah imperiled his own life by immuring them in a cave of the wilderness and carrying them food to shield them from her wicked penalties, that he knew she would decree if they were found.

Ahab and Obadiah saved the provender of the land by careful use of what little was at hand, and by so doing, saved the cattle and sheep through the famine. As they parted one day to go into the country to gather food for the stock, as they had been in the habit of doing, Obadiah went one way and Ahab the other. When Obadiah got some little distance away, he met Elijah, who told him to go to the King and tell him to behold him—that he was there. Obadiah was reluctant about doing this, for he was afraid Ahab would kill him, "For he has sent me throughout the land to find thee, and I have sworn that I knew not of thy whereabouts." But Elijah persuaded him to go to the King and deliver his message.

Obadiah, thinking he was serving God, went to the king and told him, and when Elijah and Ahab met, Elijah asked him, "Art thou the king that troubleth Israel?" He answered him, saying: "I have not troubled Israel, but thee and thy father's house." Elijah answered him again—"You have forsaken the commandments of the true Lord and have followed Baalam. Gather all of Israel's prophets of Baal together and go onto Mount Carmel, also the four hundred and fifty prophets of Baal that eat at Jezebel's table, which are prophets of the Grove. I am one prophet of the Lord, and you have hundreds of your prophets of Baal. Let us go unto Mount Carmel and dress bullocks and erect two altars, and place wood

under the dressed bullocks, and you call on the Lord of Baal, and I will call on the Lord God of heaven and earth, and the one who answers by fire, let him be the true God."

Ahab the king consented to do this, and with his four hundred and fifty prophets of Baal, went to Mount Carmel and met Elijah, and the altars were built, one for the God of heaven and the other for the Sun God, Baal. The prophets of Baal laid the dressed bullocks on their altar and placed wood under it, and commenced to shout and dance like Dervishes of this day and age in some of the Mohammedan capitals. They made loud exhortations and incantations, and appeals to their latent gods, and pierced themselves with their sabres and bodkins. They bled and cried to the streaming blood as it was oozing from their self-inflicted wounds, and still the fire did not come and consume the bullocks.

Midday arrived and they were still gesticulating their quixotic solemnic liturgies without the least manifestation of any heavenly intervention. Still they kept up their vague religious rituals until evening, when they were tired and discouraged. The wood had not ignited. Elijah asked them not to become discouraged, that perhaps their God or Gods had gone to sleep, or had gone on a journey. "Cry aloud, he does not hear you," he said. They all leapt upon the altar and shouted to their God again and again, to come, but he did not manifest himself in any way.

They were told to wait. Elijah came forward. The sun was dipping its aureate crest into the western sea, just at the close of the day. When the world seemed as though even nature itself was observing Mintav in its quiet attitude, now being veiled by the spirit of

night and darkness, Elijah said to Ahab and the priests of Baal, "Come near unto me." After they drew near to him, he repaired the altar to his God that they had broken down in their baroque incantations. Elijah took twelve stones to represent the twelve tribes of Israel, and with the stones he built an altar in the name of the Lord, and he made a trench about the altar and ordered that many barrels of water be poured upon the bullocks that were laid upon the altar. They poured the water on the sacrifice as he had ordered, and he then ordered them to pour more water on the wood that was under the bullocks on the altar. This they did for the third time, until the trench about the altar was filled with water. At this Elijah came near to the altar and said with naivete and simplicity characteristic of a man who is really endowed with latent force: "Lord God of Abraham, of Isaac and of Israel, let it be known this day that thou art God alone in Israel, and that I am thy servant, and that I have done all of these things at thy word. Hear me, O, Lord, hear me, that these people may know that thou art the Lord God."

When Elijah had ceased talking with his conversation directed to God and to heaven, the fire of the Lord fell from heaven and consumed the bullocks as a burnt sacrifice, and the wood was consumed and the twelve stones were consumed and the dust under the stones, and the water that was in the trench was licked up by the heat. And when the people saw this they fell on their faces and said, "He is the God."

Elijah said to the king: "Take the prophets of Baal and do not let a single one live." Elijah took them to the brook Kishon and slew them, and Elijah said to Ahab. "Eat and drink for rain is at hand."

And Elijah went upon Mount Carmel and had his servant with him, who perhaps was the son of the widow he had raised from the dead. Elijah said to his servant, "Go up on you peak and look toward the sea." The boy did as he was commanded, and after reaching the top of the peak Elijah said to him, "Do you not see a cloud on the horizon over the western seas, my boy?" The boy looked into the west and said: "My Lord and master, I behold no cloud upon the dome of heaven." Elijah again said to the boy, "Go thou and look, survey the blue infinitude and tell me if a cloud has gathered there?" He looked again, and said, "There is no cloud, my Lord, within the sky." Elijah said, "O, look again, my boy." The boy looked and said "My Lord, the sky is clear and as blue as ever." Elijah then said, "My boy is there not a cloud the size of your hand in yonder sky?" The boy paused a moment, as he looked in the direction Elijah had pointed to with his outstretched arm and hand. He turned and said, "My Lord and master, I do see a cloud the size of mortal's hand." Elijah said, "My boy, ask Ahab, the king, to take you home in his chariot, for the winds and rain will sweep you away. But look again, my boy, at yonder sky." The boy looked, saying "O, master, the clouds have formed. The heavens are black and the winds are blowing."

And now the clouds were raised above them by the heavy western winds; the rain fell in torrents upon the parched earth. The fountains of heaven poured forth their fluids, while the winds drove the descending water-spouts through space with shrill sounds only broken by the occasional thundering of Thor's celestial cannons to add to the terror of the elements in chaos. The lightning flashed its imperial wings with

its refrangible feathers that flew across the universe to lighten the prevailing horror of this terrible conflagration.

Ahab made haste to his palace to inform Jezebel what Elijah had said and done this day in the unfolding of God's mighty and ever-prevailing truths. He told her of the slaying of the prophets of Baal, and also of his prophecies which had been fulfilled; but this only kindled her anger, and she resolved to seek vengeance for the lives of her false prophets of Baal, and she swore by her gods that she would by the morrow make his life as one of them.

When Elijah heard of her resolution he was compelled to flee to Beersheba, which belonged at that time to Judah. He went into the wilderness and left his servant, the boy, who had been with him on Mount Carmel. At Beersheba Elijah sat under a juniper tree in the wilderness and asked that he might die, for he said; "I am no better than my fathers." As he said this, an angel came to him and he beheld the angel, who said to him: "Arise and eat," and there was a cake baked on the coals and a cruse of water by his side that the angel had prepared. He ate and lay . down again to rest. The angel of the Lord came again and said to Elijah, the man of God: "Arise and eat. the journey is too long for thee." He arose and ate of the angel's food, and went on his journey forty days and nights without food, unto Mount Horeb, "The Mountain of God," and there he made a cave for his habitation, and the Lord came to him and said, "Elijah, what doest thou here?" Elijah replied, saving: "I have been very jealous. The children of Israel have been a sacrilegious people, and have desecrated thy altars and ignored thy commandments.

and have slain the prophets of the true God, and I, and only I am left, and now they seek me as well, to slay me."

And as he stood upon the mount where Moses stood when he received the law from the same God that he Elijah, was now communing with, he beheld the Lord, for he passed by in a strange wind that rent the mountain and crumbled the rocks. But the Lord was not in the wind nor was he in the earth, nor after the earthquake the fire, nor was he in the fire; but after the fire a still small voice came unto the ears of Elijah and said, "What doest thou here, Elijah?" Elijah replied, saying: "I have been jealous; they have forsaken thy covenant and thrown down thy altars." The Lord answered and said, "Go unto Damascus and anoint Hazael to be king over Syria and Jehu, the son of Nimshi thou shalt anoint to be king over Israel, and Elisha the son of Shaphat of Abelmehobak shalt thou anoint to be prophet in thy place. And it shall come to pass that whomsoever escape the sword of Hazael shall Jehu slay and whomsoever escape his sword shall Elisha slay. Yet I have seven thousand who have not bowed to or kissed Baal."

Elijah departed, and on his way to Damascus found Elisha plowing in the field with yokes of oxen, and as Elijah came near to him he cast his mantle upon Elisha, and Elisha said: "Let me go and kiss my father and mother, I pray thee, and I will follow thee." This he did, and then followed Elijah.

Ahab, King of Israel, had conquered Benhadad, King of Syria, for the Lord was provoked with Benhaded for his saying, "The Lord is God of the hills and not Lord of the valleys."

Benhadad, King of Syria, who had met the army of

Israel in the hills and suffered defeat by their strategy and valor, credited the success of the Israelites to their God, saying, "The battle was fought in the hills, and thy God is the Lord of the hills, therefore, the Israelites won. But, let us fight on the valleys or plains where our Gods hold plenary control, and we will win our conquests likewise."

The two armies met shortly after and their gods of the plains were of little help to them, for Ahab, King of Israel, slew one hundred thousand men in one day, and the many that flew to Aphek to seek refuge were killed by a wall that collapsed over their heads. Twenty-seven thousand souls were despatched in this way by the Lord.

After Benhadad's defeat, he humbled himself by clothing himself in sack-cloth and coming before Ahab, King of Israel, and asking him to be merciful and let him live. A covenant was made between them, and Benhadad was allowed to live.

Shortly after this, the evil spirit of Jezebel, which was pugnacious and covetous, began to manifest itself in another attack of her periodical spells of turpitude and moral perversity. Naboth was the possessor of a beautiful garden, with grapes, oranges, palms and all of the native fruits. It happened to be located in Jezreel, just beneath the king's palace. Ahab looked out of his palace window one day, perhaps thinking of some trouble he could make for some one, when he spied the beautiful garden just adjoining the side entrance to the palace grounds. "I have an idea, a noble thought," he probably said as he sprang from his chair. "I will compel the owners of that garden to sell it to me." He at once went to see Naboth, the owner of the garden, and asked him if he would sell

it to him. Naboth answered him, saying he did not want to part with the property, because he needed it himself. Ahab said he would give him in return another garden, so that he would have a garden after all. Naboth still answered him with an emphatic No!

Ahab went back to the palace and sat down looking morose and disconsolate, until Jezebel, his queen, came to him and asked him why he was in such a pensive and melancholy state of mind. Then he confessed to her his desire for yonder garden, as he probably pointed to it. This platitudinarian arose from her chair, no doubt, and used an oath, said: "Dost thou not govern the kingdom of Israel? Be merry, and I will give thee the vineyard of Naboth, the Jezreelite." Her spirit of autonomy had now risen to a superlative attitude. She reveled in shedding blood, and would resort to any means to conquer. With vehement words her turgid mind composed a letter in the king's name, sealed with his ring, and sent it to the nobles of the country and also to the elders of the city. The letter read in part: "Proclaim a feast and set Naboth on high among the people and set two men, sons of Belial, before him to bear witness against him, saying: 'Thou didst blaspheme God and the King!" When he was found guilty of this crime, his sentence was to be death brought about by stoning.

The feast and conspiracy were consummated. He was falsely and maliciously accused, tried, condemned, sentenced and executed. Poor Naboth lay dead, a victim at the hands of an ignoble queen. When Naboth was dead she said to Ahab: "Arise and take possession of the garden which he refused you for money, for now he is dead." As Ahab arose to go forth to the garden, the Lord had told Elijah to go to Ahab,

the king, who was in Samaria, and repeat these words to him: "Thus saith the Lord, in the place where dogs licked the blood of Naboth, shall dogs lick thine also."

When Elijah met Ahab, he said: "Hast thou found me, O, mine enemy."

Elijah answered him, saying: "I have found thee, for thou hast sold thyself to work evil in the sight of the Lord. Behold! I will bring evil upon thee, and I will take away thy posterity, and the dogs shall eat Jezebel by the walls of Jezreel."

Jehosaphat, the son of Asa, was king of Judeah at this time, and Ahab said to Jehosaphat that he would go into battle, but would disguise himself and would don his, Jehosaphat's robes. War had been inevitable for some time, and now it had come to a reality, between the king of Israel and the king of Syria. When the two forces had arranged themselves in battle array, the king of Syria ordered his lieutenants and captains to direct all of their forces against the king of their opponents, perhaps to capture him or kill him, if they even lost the day, they would win in the end by this strategy.

When the battle began they were looking at Jehosaphat, king of Judeah, and they said: "Surely it is the king of Israel."

Jehosaphat had allied with Ahab in the battle against the Syrians, and Ahab had been told by prophets whom God had sent a spirit to and corrupted their prophecy. When they turned to charge on him whom they thought to be Ahab (but instead, it was Jehosaphat), and he cried out to the enemy and made known his identity, and the army turned back and would not pursue the king of Judeah.

Just after this, a certain man drew a bow as a venture and smote the king of Israel. He was wounded and raised into his chariot, and the battle continued that day against the Syrians, and in the evening Ahab, King of Israel, who had been wounded in the early part of the day, died, and the blood from his wounds ran down from the chariot. A proclamation was issued on the going down of the sun: "Every man to his own city and to his own country." And they dispersed, and Ahab was taken to Samaria, and as the chariot was being washed at the pool where Naboth had been stoned to death, dogs licked up the blood of Ahab, the King of Israel.

Thus ended the life of the king whose palace was made of ivory. Ahaziah, his son, succeeded his father as king. He had had the misfortune to fall from an upper chamber, and was severely injured. He sent messengers to Baalzebub, the god of Elkron, to ascertain, if possible, whether he could recover. Elijah was sent by the Lord to tell him that he would not recover, because he had solicited prophecies and presages from the god of Ekron. God was provoked, for there was a just God in his land without sending to Ekron for Baalzebub, the Prince of Devils. True to Elijah's prophecy, he died, and Jehoram reigned in his stead. Jehoram was the son of Jehosaphat, King of Judeah. Ahaziah had no sons.

Elijah went to Gilgal and was followed by his protege, Elisha, and from Gilgal to Bethel, and there the sons of the prophets came to Elisha and said to him, "Today thy master, Elijah, will be taken away from thee." Elisha answered, saying: "Yes, I know it." Elijah asked Elisha for the second time, to stay back, that he was going to Jericho, but Elisha loved him and

would not leave him, and followed him to Jericho. The sons of the prophets said to Elisha, as they did at Bethel, that his master was to be taken away on that day, and Elisha answered, as before, saying: "Yea, I know it." And again Elijah asked to leave Elisha and go on to the banks of the Jordan and Elisha refused. Elijah must have done this to see if his brotherly love was amoranthine. They went on to the banks of the Jordan, and fifty sons of prophets followed them, and when they stood by the river Jordan, Elijah removed his mantle and folded it, and smote the waters and they divided, and Elijah and Elisha crossed on dry ground. When they had reached the opposite side of the river, Elijah asked him what he wanted him to do for him before he was taken away, and Elisha said:

"I pray thee, let a double portion of thy spirit be upon me."

At this moment a chariot of fire descended from heaven and parted them, and Elijah, whose body was compatible with his soul, and whose bearing was so closely knit and sewed with threads of righteousness and godly spirit that the Almighty could not separate the mortal from the immortal, sent a chariot from realms above to convey Elijah, the greatest of all prophets, to heaven.

Elijah went to heaven in a chariot driven on and on by a whirlwind, and Elisha saw it, and cried out, saying: "My father, my father, the chariot of Israel and the horseman thereof." And he saw them no more, and he took hold of his own mantle and rent it in twain, and took up the mantle of Elijah that had fallen from him when he arose to heaven. He took the mantle of Elijah and smote the waters of the Jordan, saying: "Where is the Lord God of Elijah?" The waters parted hither and thither, and Elisha walked over. The sons of the prophets wanted to seek Elijah on the mountain peak, thinking the Lord had taken him there. Elisha told them it would be useless for them to hunt for him, but they went upon the mountain and looked for three days for Elijah, without success.

God had taken his beloved prophet to the elysium, the abode of the earthly absent, to realms where prophets are not needed as prophets, but in the congress and cabinet of God.

#### CHAPTER XI.

#### JEHU ANOINTED KING OF ISRAEL.

Elisha anointed Jehu king of Israel. God had said that all the house of Ahab should fall, and that Jezebel should be eaten by dogs.

When Jehu went to Jezreel, Jezebel, thinking her prepossessing qualities might win her his favor, prepared herself for the purpose of meeting him. She painted her faded face, which showed the marks of dissipation, and arranged her coiffure, and robed herself in her most becoming, and perhaps diaphanous and tawdry gown, trying by these means to conquer Jehu as Cleopatra later conquered Antony.

She then sat at the window of her palace; one can almost see her as she sits there with her tinted face, watching for Jehu to come by, that she might offer her silent overtures of love, so mute and vile, yet impressive, although only of a libertine and harlot.

Jehu arrived and was not impressed with Jezebel's personality; on the contrary he motioned to the eunuchs to cast her from the window to the pavement below, which, without any hesitation, they did. True to the prophecy of Elijah, the dogs ate her flesh and consumed all of her polluted body, excepting her skull, her feet, and the palms of her hands.

This was the last act of a human drama, ending the mortal existence of a woman who, according to ecclesi-

astical history, made her name the most despised among women. This being perpetuated by tradition has made, and will always make the name Jezebel detestable, as meaning the lowest of the low in the "female of the species."

#### CHAPTER XII.

#### JOB, THE MAN OF FORTITUDE.

Contemporary with the governing of Israel by the Petrarchs, lived a man named Job. He was blessed with ten children, seven sons and three daughters. He had accumulated a large fortune for a man of those days, and was the possessor of seven thousand sheep, three thousand camels, five hundred yoke of oxen, and as many asses; and employed many servants.

Job had gained much prestige by his enormous wealth and commercial holdings, and was loved and respected, and honored by all for his piety and loyalty to his God.

Job was on the highest pinnacle of earthly supremacy, and one day God said unto Satan, "Have you considered my servant Job; there is none like him on the whole earth." "That is easy," replied Satan, "for he is rich and is blessed in every thing he does. But if I touch him he will curse you, instead of love you." God told Satan to try, but not to kill him.

Satan, therefore, began his work of wrecking Job's happiness. One day, while the family were eating and drinking and enjoying the good things with which God had so bountifully supplied them, one of Job's servants came running to him and informed him that the Sabeans had taken his oxen and asses, and had killed his servants, and that he alone had escaped to tell the story. Just as he finished relating the calamity, another servant came running to him with bated

breath saying, "The fire has come and consumed your sheep and all of the shepherds, and I alone remain to tell the story." When he had finished, a third servant came and told Job that the Caldeans had taken his camels and slain the camel-drivers, and that he alone remained to tell the story. A fourth messenger then came and informed him that a cyclone had blown his son's house down and killed all his sons and daughters.

Job on hearing the news of the terrible calamities that had consecutively befallen him, rent his garments and fell upon the ground adoring God. He said, "The Lord giveth and He taketh away, blessed be the name of the Lord."

Again Job was visited by Satan, after he had failed in his first attempt to shake and shatter his faith in the Holy Spirit. This time he touched his body and inoculated it with disease, thinking the pain, together with his poverty, would surely irritate him to such an extent that he would curse the Lord. Boils, or Job's comforters as they have since been called, came out all over his body. They itched, pained, and irritated him so that he was compelled to scrape them with a potsherd to obtain temporary relief.

Job's wife came to him and beseeched him to curse the Lord whom he was now devoutly upholding and still clinging to as a drowning man will grasp for a straw, and later be found at the bottom of the river with the straw clenched in his hand. Job, she maintained, was somewhat similar, she probably meaning that he could grasp for a better God. Job knew that if he did grasp out for another God, it would only be an imaginary one.

His three friends came to him to condole with him in his sorrow, and sat around on the sand arguing as

to God's equity to man, and Job said, "If we have received good from the hand of God, why shall we not receive evil?" The three friends sat there for seven days and nights without speaking a word, because they were so deeply touched by the trials of their friend Job.

At last Job spoke, being unable to control his feelings further, and gave vent to his emotions, saying he wanted to die, that he was not fit to live, and was sorry he had ever been born. "Let the day perish wherein I was born, and the night in which it was said, there is a man child conceived. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it." When Job said, "Is my strength the strength of stones, or is my flesh of brass?" he probably meant to convey that human flesh is weak in vicissitudes and temptation. Even a holy man might curse his God, under such afflictions. He said that now he was poor, his friends were as the brook whose waters pass away.

His friends finally reproached him, for sinning in the eyes of the Lord, saying that he must have sinned or he would not have been visited by such terrible calamities. But he only answered them by citing God's greatness, saying, "He maketh the Pleiades, and the chambers of the South; he removeth the mountains and overturneth them in his anger."

Job felt that it was the Lord's will that this trouble had come to him, and whatever He willed was best. He thought that this pernicious visitation had preserved his spirit.

The three friends who urged Job to confess his sin to them failed utterly, for he would not acknowledge that he had done evil in the sight of the Lord, and stoutly maintained his confidence in God.

Job was rewarded for his steadfastness in the Lord, for the Lord had won the laurels from Satan. Within a short time Job recovered from his sickness and became rich again, as before, and was blessed again with seven sons and three daughters. He lived to be 104 years old, and saw his children's children, and their children.

His life—from the time that Satan acknowledged to the Lord that he had resorted to every means, but death, to shake and shatter Job's love and confidence in Him and had failed—was a happy one. The Lord saw that he was a worthy man, and he made his life happy and prosperous.

Job was like Jesus Christ in his science of Aretaics, or virtue and happiness, which he demonstrated in his counsel in peace, fortitude in distress, and exultations in the Lord's divine blessings and infinite wisdom and

omnipotence.

#### CHAPTER XIII.

## QUEEN ESTHER.

Queen Esther, an orphan, had been brought up by her uncle Mordecai, and was a very prepossessing woman. All the elite ladies of the realm tried to emulate her in her style of dress, as well as her manners and mannerisms, and she was cited as a model in beauty and criterion in moral virtue.

Ahasuerus, or as some historians say, Xerxes, the monarch of the East who invaded Greece with over one million men well drilled as soldiers, was Esther's husband, and king. He ruled the Babylonian Empire with a despotic hand.

The King's residence, during the winter season, was at Susa, and one evening he gave a great feast to his Lord's satraps and nobles, at this palace. During the feast, when revelry was at its zenith of activity, the king asked Vashti, who was his wife at that time, to remove her veil and expose her beautiful face and features to the view of his guests, that they might reap the abundant harvest of grace, beauty and charm, it would afford them by her so doing. Vashti peremptorily and most emphatically refused to comply with his suppliant request, and reproached the king for asking her to do anything that was so contrary to the laws of conventionality and ethics of social dignity. felt that this was her prerogative, as in the Orient the ladies veil their faces, from the nose down, to hide As this was a custom, and custom is what makes laws, she was in a large measure justified in the attitude she assumed.

However, the queen's ultimatum in this matter, was not received by the king with impunity and consideration; on the contrary the king and his counsellors were aroused to say that if the queens of empires refused the dictates of their kings and masters, lesser queens and women throughout the realm, would refuse to obey their husbands, as well. The king's counsellors immediately suggested that he would better resort to ascetic means, and divorce Vashti as wife and queen of the realm. Their advice was followed, and the king dissolved their marital bonds and dismissed her from the royal court and household forever.

A short time after this one of the King's counsellors suggested that messengers be sent throughout the country to gather up the most beautiful, attractive and accomplished virgins, and bring them before the king that he might choose from among them his wife and queen. This was agreeable to the king and was duly acted upon. The young virgins were mobilized and brought before him in military discipline and, as they stood before him, he looked up and down the line many times, finally handing the "golden apple" to Esther.

Esther was conservative and reticent, attractive and accomplished; her bearing was queenly, her face beautiful, her figure physical perfection, her deportment was grace, and with it all, humility and immaculate virtue.

Mordecai, Esther's uncle, was a servant in the king's household. He could always be seen at the gates of the palace. He was a Jew, as was his niece Esther, but they had never as yet revealed the true identity of their racial blood, nor did the king nor any of the

Court know of the blood relation that existed between Mordecai and Esther.

One of the king's counsellors whose name was Haman, pretended to be a friend of the king and the kingdom's commonwealth, but was later proven to be a jealous, malicious, conspiring scoundrel. Haman had free access to the king's apartments, and could come and go to and from the palace at will. In England some of the king's subjects are allowed to come before him without removing their hats, at any time they choose, and this is called the "Honor of the Hat." Very likely, Haman had a similar privilege granted him by the king of the Babylonians.

Haman, it has been said, was endowed with a personal magnetism that not only drew people to him, but inspired their confidence as well. He exercised both social and political strategy, and made everything plausible on the surface, in all questions of either petty or vital importance that happened to occur in matters of State, or current events, whether of social, political, scientific, philosophical, or religious import. His word was always looked upon by the king as being infallible and unimpeachable. This is dangerous, particularly in a case where the man in question is of a reprehensible character, as Haman ultimately proved himself to be.

Mordecai undoubtedly was a man with intuitive instinct, for from the beginning he disliked Haman; he could see deeper than those who had so much confidence in him.

At an early date the king's life had been in jeopardy by a conspiracy against him, and he would have been killed had not Mordecai discovered the plot and exposed the guilty parties who were about to perpetrate the crime. Haman was particularly careful that this service, although of infinite value to the king and the realm, should have no public mention or notice other than that it was recorded in the chronicles of the realm and filed away in the royal archives. Haman knew that if the king and his counsellors were made aware of his service, the king would probably appoint Mordecai to an office which would usurp his own suzerainty as friend and counsellor to the king.

When Haman would pass through the gates of the palace Mordecai would not offer the least salutation, utterly ignoring him. Haman had ingratiated himself to such a degree in the king's favor that the king gave him the power to exercise his authority in many questions of State.

There was no question as to Haman's versatility and governing capacity, and had it not been for his moral perversity and abnormally developed propensity for turpitude, and acumen in subtle duplicity and copious cupidity, his real intrinsic merit could never have been justly aspersed.

Haman was enraged because Mordecai would not make obeisance to him as he entered the gate. He resolved to plot his death and all of the Jews in the entire realm. Haman began operations at once. He went before the King and informed him that the Jews, of whom Mordecai was one, were a people who were not observers of his law, and no doubt spoke of their religion as well. However, he succeeded in lowering them in the King's estimation by traducing and belying them, and even said they were about to revolt. He at once suggested a plan whereby they could exculpate them from doing harm and vanquish them into eternity besides. He not only volunteered his personal

aid, but offered financial aid from his own private purse. The king fell in with Haman's plan at once and told him to proceed, and gave him the imperial seal to sign and seal a decree that was to the effect that every man, woman and child of Jewish blood in the realm was to be massacred on a fixed date, which was seven months from the day the decree was handed down. On this auspicious day Haman's decree called for the murder of all of God's chosen people.

When the news of the king's decree had been heralded throughout the realm it caused chaos and consternation among the Jewish inhabitants, for they knew that a decree from the King would never be rescinded. They now knew that death and confiscation of their property was inevitable. The news was carried from Shushan where the decree was first pro-

mulgated, to all parts of the realm.

The Jews were in a turmoil to know what they could do to avoid or escape this climax; they felt they could not bear the disgrace and the ignominious ending any better than they could bear the pain of death. However, honor and truth are mighty and must prevail. Mordecai was a man who was possessed of both these redeeming qualities, and with his politic application of these proclivities he was destined to be their deliverer.

Mordecai's office in the king's retinue was gatekeeper. As soon as he heard of the king's decree, he put aside the king's livery and robed himself in sackcloth, and sprinkled ashes in his hair, and made supplication to the Holy Spirit to aid him to save the lives of his kindred.

Esther, the beautiful queen, had been informed of her uncle's untidy dress. No doubt she was at a loss to understand why her uncle dressed so shabbily, and perhaps surmised that he could not afford new and better garments, or she may have thought his wardrobe had been stolen. This troubled her and she sent him new clothing, which, however, he would not wear.

At this time Esther was not aware of the decree that meant such disaster to her people. Later she received a copy of the decree from Mordecai's pen, with a letter attached imploring her to not only pray to the God of her fathers for his intercession in their behalf, but to go in unto the king and make a supplication for her people, that he might intercede to save their kindred and supplant and confound the perpetrators of this horrible decree, and to invoke the king to repudiate the execution of the edict that he had unknowingly ratified.

At this time the laws in Babylon were despotic. It was against the Persian constitution to abrogate, quash, or rescind a decree once handed down by the king. It was also a crucial act for a queen to go in unto the king unpaged or unheralded: if she volunteered to go into the inner court without the king's solicitation she took her life in her hands. Many queens have suffered death as a penalty for this breach of court etiquette, which was considered by the Persians as being a crime worthy of that punishment.

Although Mordecai knew that Esther would imperil her life by going to the king, he still urged her to undertake this jeopardizing procedure. However, all monarchs of those days had friends who occasionally would venture in this dangerous undertaking, as sometimes if one entered and came before him unheralded and he was pleased by their presence he would welcome their intrusion by tendering them a golden sceptre which was a sign of welcome.

It had been thirty days since Queen Esther had been summoned before the King, and she and Mordecai were afraid that it would be many more days before he would send for her of his own will and accord. However, Mordecai sent her another letter imploring her to go before the king, even though death stared her in the face, and counsel with him on behalf of her people, and saying to her that it was better to risk one life, even though the life of a noble queen and woman, than not to try to save the lives of thousands of their people.

Queen Esther decided to act, knowing that this was not a reprehensible mission, but on the contrary a godly one. She, therefore, sent abroad a request that all her people must fast for her, and said that she herself, as well as all her ladies in waiting, and lady attendants, would do likewise; she decided she would go in unto the king, and said, "If I perish, I perish." Think of this noble decision for a moment; in what a nervous state of mind and suspense she must have been, this sweet woman who was now in the blossom of her earthly career and whose life was yet before her. She had much to live for, yet she considered she had still more to die for.

Queen Esther donned her royal robes, and her lady attendants never before dressed her hair and arranged her gowns so becomingly as they did on this occasion. No doubt, the nervous strain she was under gave her a more graceful bearing and also changed her complexion from creole to a mixture of lily and rose, while her nervous impetuosity must have made her gestures and court manners abound in queenly grace and beauty. This noble queen, repeating the litany to herself, entered the king's inner court. She made obeisance

to his royal highness and he with benignant smile tendered her the golden sceptre. Her heart must have fallen to its normal dwelling place at this presentation; she knew the first and most crucial act in the drama was over when the king tendered her her life in the form of a golden sceptre.

"What wilt thou Queen Esther, and what is thy request? It shall be given thee to the half of the kingdom." And Esther answered, "If it seem good unto the king, let the king and Haman come this day unto

the banquet that I have prepared for him."

The night came on and the king must have had a visitation from the host of heaven, for in the morning he asked his chroniclers to bring the book of chronicles and read them to him. This was done, and in the course of his reading he perused the record of Mordecai's confounding the plot to kill him. On hearing this read the king inquired what guerdon, if any, this man had been rewarded with for his invaluable service. "Nothing but the record I have just read," was the recorder's answer.

Haman at this time was just about to ask the king for permission to hang Mordecai, and as the king asked him what would be a fitting reward as a token of appreciation of loyalty and gratitude to one who had been of great service to the king, Haman thinking, of course, he was the one referred to, said to the king, "Let the royal robes be brought that you, the good king, wear on state occasions; also the king's charger and the imperial crown on his head, and let him ride through the streets of the city as a prince of the realm." "Noble indeed, so shall it be," was the king's answer, "Mordecai is one whom I delight in honoring; as you have expressed, send for the royal steed and

the king's pageant apparel, worn on ostentatious occasions, and the crown, and place them on Mordecai, and do him this honor at once."

What an invidious feeling Haman must have had! He did not dare say no, and Haman was compelled to honor Mordecai in this manner.

The banquet was on this same day, and the king and Haman were there under the graceful hostage of Esther. After the banquet the king thanked Esther for her gracious hospitality, and asked her if there was anything in the world she desired, even to the half of his kingdom.

"Come Esther, dear queen," he said, "what is thy request?"

She answered, "Dear king, all I ask for is my life, and the life of my people, for I am a Jewess. My people are innocent, they are not about to revolt, they are satisfied with the law and uphold the king, your majesty. They have been falsely accused. Let my life be given me at my petition, and my people at my request, for we are sold, I and my people, to be destroyed; to be slain, and to perish."

The king answered Esther, saying, "Who is he, and where is he, that darest in his heart to do so?"

"The adversary and wicked enemy is Haman," she replied, as she pointed at Haman scornfully.

The king arose from his seat in agony and passed out for a moment, and Haman fell on his knees before Esther and begged her to appeal to the king for his life, as he knew the king would have him hanged. The king said as he heard Haman's appeal to Esther, "Will he force the queen also before me in the house?" The eunuchs were called in and Haman was given over to

them and was hanged on the scaffold that he had made for Mordecai.

As I have said before, the king's decree could not be changed, so messengers were sent throughout the realm informing the Jews to fight, to destroy and to slay any and all that attacked them on that day. On the 13th day of Adar, which is March, Mordecai was raised second in power to the king, and a decree was issued that on the 14th and 15th days of Adar all the Jews should keep the feast of Purim in commemoration of the deliverance of the godly chosen by the woman and queen, whose life is synonymous to the Virgin Mary; Esther was exempt of the rigors of the Persian law, the blessed Virgin was exempt from original sin; Esther saved her people, Mary gave a Saviour to the world; Mordecai was the guardian of Esther, Joseph was the guardian of Mary; Mordecai was placed in the highest office of State, Joseph holds one of the highest places in heaven.

#### CHAPTER XIV.

#### JONAH.

Jonah was the next great prophet chosen by God after the death of Elisha. Jonah felt that because he was a Jew and one of God's chosen, that he did not care to go to Nineveh, Assyria, where God had commanded him to go among people who were heathens, and who would throw out imprecations against his God and himself as well.

It is thought by some historians that Jonah was the son of the widow whom Elijah brought back to life, after he had accepted of her hospitality. Many historians have also said that Job was one and the same as Melchizedeck, King of Salem, priest of the most high God who anointed Abraham, but this is only Jewish tradition.

However, going back to Jonah: Jonah wished Nineveh would perish as he did not want to go there, so contrary to God's order he went in the opposite direction. He went to Joffa and took a ship for Tarsus, and after they had been at sea a few hours the sea became very rough, and Jonah and the sailors became frightened, and the ship was in danger of being lost. The people on the boat felt that there was some one aboard who was the cause of the terrible storm.

Jonah was lying in his berth sleeping, not in the least disturbed by the storm, while the rest of the passengers and crew were terribly frightened. They finally cast lots to find out who was the cause of this

storm, and their consequent peril, and the blame fell upon Jonah. He then confessed that he was trying to flee from work that God had assigned him in Nineveh, as his prophet, and he told the crew of the vessel to cast him into the sea.

Jonah was cast out into the sea and immediately the sea became calm. The Lord had prepared a fish which swallowed Jonah, and for three days and nights he remained in the fish, praying continually to the Lord for help. God heard his prayers and on the third day the fish vomited up Jonah on dry land.

God again told Jonah that he must go to Nineveh and prophesy, and say to them, "Yet forty days and nights and ye shall be destroyed." When the people of Nineveh heard Jonah they believed him, and felt sure that he was speaking the truth and that he was truly a servant of God. They then believed in God and repented of their sins, and clothed themselves in sack-cloth and put ashes on their heads. The king issued a proclamation commanding every one to abandon his sins. The king thought by so doing the Lord would grant them a reprieve and might spare their city altogether.

God saw they were really repentant and did avert the calamity that would otherwise have befallen them. Jonah was then afraid that the people would think that they would not have been harmed anyway if they had persisted in their sins, and fearing he would be condemned by the people as a false prophet he went to the extreme end of the city, outside the walls, and built himself a small booth to live in. During the night a vine grew up over this booth, and a large gourd was on the vine, and this shaded him from the extreme heat of the Oriental sun. Jonah was much gratified at this, but his gratification was shortlived for the vine's life was ephemeral, as God had prepared a worm that ate the root of the vine and it withered.

Then the hot winds from the southeast, and the sun's rays beat upon the prophet's head until he was so disconsolate that he desired to die. However, he was reconciled by the Lord, who told him that he should not be grieved and dejected for the loss of a single ivy that he himself had never planted or made to grow, and said, "What is an ivy to a large city like Nineveh? Should I not sacrifice the ivy for the one hundred and twenty thousand people in this city?"

Jonah preferred to be proven right in his prophecies than to have the many people of Nineveh saved

from suffering and death.

#### CHAPTER XV.

# ISRAEL AND JUDEA FROM EZECHIAS TO THE CAPTIVITY.

Abraham, Isaac, Jacob, Levi, and Moses were the patriarchs, and were the instigators, or instruments in the Lord's hands, that founded Israel, Judah, and Judaism. They were just, God-fearing men, and discharged the duties entrusted to them to the best of their ability and understanding.

After they had the promise from the Lord, or the charter from him in the form of a promised land, they gathered the people together and started them on their way to the land of promise, and on their way the law of heaven and earth was given to them. These governors were called patriarchs.

After reaching the promised land they were called judges. The first judge of Israel was Joshua, and he in time conquered all the country, and by equal division divided the land between the twelve tribes of Israel. Each tribe bore the name according to the twelve sons of Jacob, or Israel.

After the judges came the kings, of whom the majority were corrupt leaders, and who caused God to curse their country for their idolatrous worship of false gods, especially from Jeroboam until the captivity. Although some of the kings of Judah were noble, God-fearing and God-loving princes, many times their fathers were idolatrous and corrupt rulers.

In the past I have spoken of nearly all of the kings of Judah and of Israel. We come now to the just and He ascended the throne of Junoble Prince Ezechias. dah about seven hundred years before Christ. He abolished idolatry, and did all he could to purify his kingdom. Judah, during his reign, rose in both power and influence. God shielded him from the King of Assyria, Sennacherib, for when he invaded Judah and laid siege to Jerusalem, Ezechias was not particularly alarmed, for he felt that the Lord would help him and his people. When they were besieging the city Ezechias went into the temple and prayed to God to help him save Judah from the belligerent Assyrian king. He also had his priests in their holy robes invoke Isaiah, the prophet, to pray for the preservation of the House of David.

Their prayers were answered. The Lord sent his angels into the camp of the enemy at night, and 180,000 were slain, and all of the rest of Sennacherib's army perished in their flight. Ezechias, after this, was very sick and the prophet Isaiah told him he had better arrange matters, as he would not live long. He at once turned his face to the temple and prayed that he might be spared. Again his prayers were answered, for he lived fifteen years after this and died one of the most prosperous of all Judah's kings.

Manasses was his son and successor to the throne of Judah. He was a bloodthirsty and wicked king. He rebuilt the altars that his father had torn down. His people became more sinful than even the pagans were. Although the prophet Jeremiah told them of their ultimate destruction if they did not repent, it had but little weight with them, and God permitted this wicked king to fall into the hands of the Assyrians, and he was

led into captivity to Babylon. In Babylon he was taught to realize that the most high God ruled, and he became a better man, and was released from captivity and went back to Jerusalem where he made restitution for his sinful past. His son Ammon was fully as wicked as his father.

Josiah, the son of Ammon, was a good king and strove to repair the wrongs of his forefathers. He died after he had reigned eight years. He was succeeded by Joachim, Joahaz and Sedechias, all of whom were wicked princes, and by their idolatry brought the wrath of God upon themselves, and to punish them they were led into captivity to Babylon. From this time on there were many great prophets among the Jews. Josiah was the last of the good kings of Judah before Nebuchadnezzar, King of Babylon, besieged Jerusalem and carried back to his capital all of the best men of the country of Judah, and also the sacred vessels of the Holy of Holies out of the temple of Solomon, and stripped everything of value from this beautiful structure. This was in the year 606 before Christ. Several vears after this Nebuchadnezzar returned to Jerusalem and carried Jechonias the king back with him to Baby-This time he took with him many more of the citizens of Judah.

Sedechias, an idolatrous king, Nebuchadnezzar left on the throne with his instructions, but he did not follow them and revolted against Nebuchadnezzar's rule. Nebuchadnezzar returned for the third time and destroyed the temple of Solomon and the entire city of Jerusalem, and at this time carried all the Jews back to Babylon with him, excepting those who went into voluntary exile. He put the king's eyes out and carried him to Babylon, because he had revolted against him.

Jeremiah's prophecy was now fulfilled, for the Jews were now in captivity. He lamented at Jerusalem when he looked upon the ruins of the city of glory and of God, saying, "How sorrowful, alas! are the ways that lead to Mount Moriah. There are now none to come to the feast, and the gates of the city are destroyed. The priests weep, the virgins are without ornaments. Oh, you who pass by the way, see if there is sorrow like unto my sorrow. Alas! is this the city of magnificence, the perfect in beauty, the joy of the world?"

The captivity of the Jews was a blessing to many of them, for they now could see that the most high God ruled, and after they saw that their prophet's words were the words of the Lord they lamented for their Judah and Jerusalem of the West, and they cried, "By the rivers of Babylon we sat and wept, when we remembered Zion."

A few years before the captivity of Judah, Salmanasar, King of Assyria, came with a powerful army and laid siege to Samaria, the capital of Israel at that time, and took the greatest portion of the population to Assyria as captives. What few remained of the old faith, consequently changed their religion to that of the country they were now in, and ultimately they all died away, and never returned to Israel. Their children associated themselves with the pagan ideas of the other countries, and were thus lost to history and perished forever. This was the end of the ten tribes of Israel.

#### CHAPTER XVI.

## DANIEL IN BABYLON.

Nebuchadnezzar, King of Babylon, was an instrument in the Lord's hands to prove the words of his prophets, and to show that He reigned supreme over Judah and all the world.

Many of those who were the king's captives at Babylon were God-fearing men, and men of God. Daniel was the most dominant of all, and was not kept in prison, but on the contrary was allowed to be educated in the same way as the Chaldean population.

One thing that was hard for Daniel to acquire, and that he would not be taught, was the pagan religion, and he also objected to their way of living. The Jews had been accustomed to feed on meat killed by the Levites, and meat otherwise killed was unclean to them, as they felt they would sully their souls by partaking of it, as well as many other edibles that were prepared, such as pork and butter, which they loathed and would suffer death before eating.

Daniel, with his three Jewish friends, who were also in captivity, were kept in the king's palace as his hostages. They would not eat the food provided for them, excepting some vegetables. The chef being afraid that their emaciated bodies would betray the fact that they ate but very little, told Daniel that they would have to eat the meat as the other occupants of the palace were in the habit of eating. Daniel asked the chef to try them a few days, and if they did not

improve on the vegetable diet they would eat the food they were asked to eat. The chef agreed to this, and in a few days they were looking much better than the other members of the king's household.

After Daniel had resided in Babylon many years, he was appointed to fill one of the highest offices in the country. Assyria had undergone a change. Cyrus had conquered the city of Babylon, and Darius the Mede, who had also fought against Babylon, was now on the throne.

The Medes and Persians were fire worshippers, as the Parsees are. Fire was a symbol of the creator, or God, and fire being sacred to them they would not execute criminals with it, as the Babylonians were accustomed to doing. Their method of punishment was to throw their victims into the lions' den and allow them to be devoured.

Daniel at this time had regal power over all of the governors of the many states of the realm. His merit as a man of good judgment, as well as sterling qualities, gave him prestige and favor in the eyes of Darius, the King. This caused jealousy among the other lords and governors under him, and they set about to conspire against him to belittle him in the estimation of the king. They tried to cause him to break some of the minor laws of the country, but they did not succeed; he was a holy man and did not care for worldly gifts or possessions, consequently he could not be bribed.

They were unable to get any evidence against him that they might use to further their infamous end. They noticed, however, that Daniel prayed daily to his God with his face towards Jerusalem, and they at once decided they could show evidence of a crime.

They all went to the King and persuaded him to issue a proclamation that no one in the realm should petition any thing, human or divine, for thirty days, excepting the king. After this proclamation was issued they went to the king again and told him of Daniel's prayers to his God, each day with his face toward Jerusalem.

A Persian decree can never be rescinded in Persian jurisprudence, and the kings are worshipped as earthly deities. So the men said to the king, "Did you not issue a decree to the effect that no one shall petition anything, mortal or divine, excepting the king, for thirty days?" The king replied, "I did." Then they told him of Daniel praying to his God.

When Darius had made this decree, he had not thought his worthy servant Daniel would be the victim of it, and had he had any idea of this he would perhaps never have issued such a decree, for he loved Daniel. However, the law was now extant, and the law having been violated and the victim at hand, the penalty provided by their despotic law must be executed, or the king would be called a weak, incapable monarch. Daniel was, therefore, arrested and cast into the lions' den.

It is evident that Darius favored Daniel, for when he had been cast into the den Darius went to his palace and would not be comforted. After Daniel had been in the lions' den for several days, Darius went early in the morning and stood outside of the den, and called, "Oh, Daniel, servant of the living God, is thy God whom thou servest continually able to deliver you from the lions?" Daniel answered, "Oh, King, live forever! My God has sent his angel and has shut the lions' mouths that they have not hurt me, forasmuch

as before him innocence was found in me, and also before thee, Oh, King, have I done no hurt."

Darius said to him, "Peace be multiplied unto you. Darius the king of the Medes and Persians makes the decree that men tremble before the God of Daniel, for his is the living God and steadfast forever, and his kingdom shall not be destroyed and his dominions shall be even unto the end."

Daniel was taken up out of the den, and his accusers, with their wives and families, were cast in, and the lions consumed them with ravenous greed. When Daniel had been in the den the lions laid down at his side and purred like pet kittens, for even a dumb brute would not eat Daniel's holy flesh.

### CHAPTER XVII.

#### BELSHAZZAR'S FEAST

Daniel had interpreted several dreams for Nebuchadnezzar, and in one of them had told him he would eat grass with the oxen; that God had made him and exalted him and that the same God would abase him; he would convince him that the living and true God was the supreme ruler of heaven and earth.

This interpretation had proven correct in every detail, and had given Daniel a reputation as an interpreter of dreams. After Daniel had made known the dream he asked the king to try to break off from his sinful life, and his oppressions of his people, and to expiate the past. He, however, considered that his power was too great for even God to overcome, and would not give up his wicked ways. While he was in his palace a voice from heaven came to him, and told him that his kingdom had departed from him, and that he should be driven from among men, and his dwelling should be with the beasts of the field, "until thou knowest the Most High ruleth in the kingdom of men."

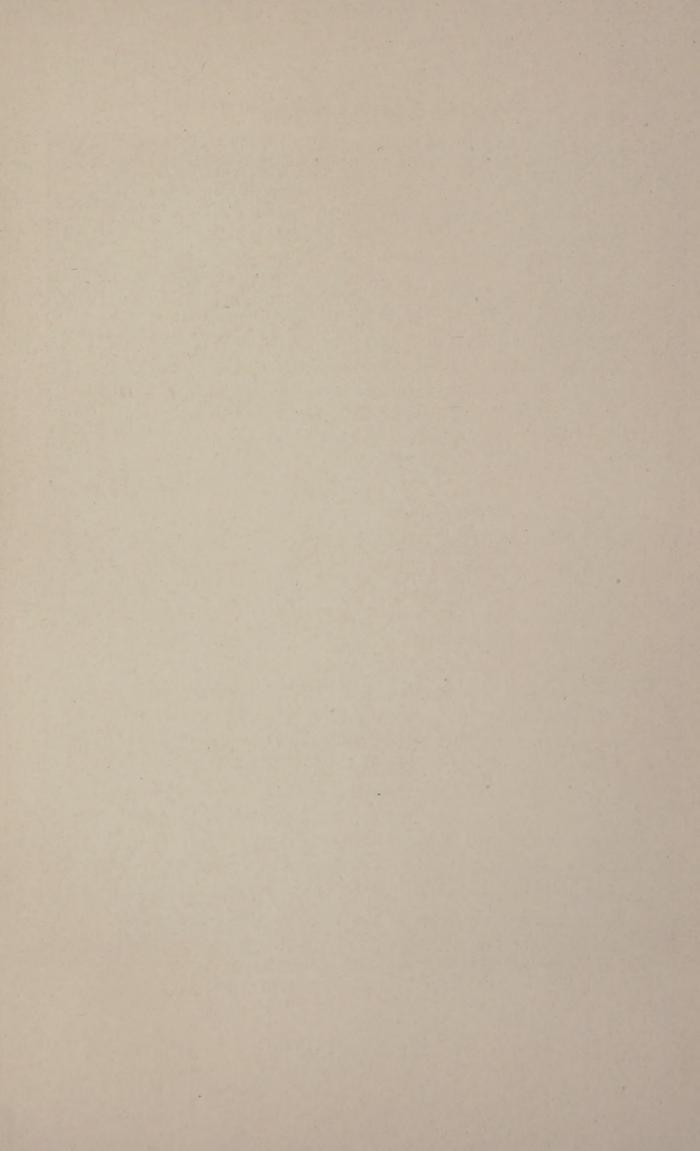
Shortly after this prophecy Nebuchadnezzar was taken with a fit of madness, and for years was in this condition, and he did eat with the oxen and they passed over his body seven times. At the expiration of the seven years he realized that the Most High God ruled. He was again raised to his throne, and had wealth and honor. During his seven years absence, his son, Evil-Merodach, reigned in his stead.

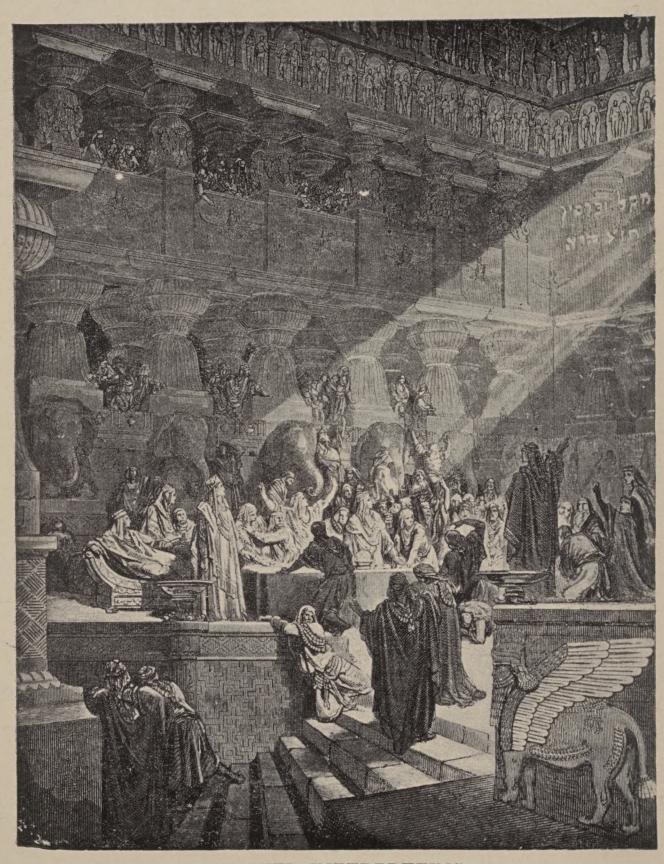
Nebonidus was king after the death of his father Nebuchadnezzar. He did not spend much time at the capitol, but lived in a small city in the country, called Tama, while his brother Belshazzar remained in Babylon to take care of State affairs. It is believed that on account of war between Persia and Babylon Nebonidus was afraid to remain in the capitol and therefore sought shelter in case of war, out upon the plains of Mesopotamia. However, it is an historical fact that Nebonidus personally was seldom at the palace in Babylon.

The city's wall at this time was considered invulnerable, and the inhabitants could hold out for many years in case they were besieged by the enemy. The city was watered by the canal that was made through the city, with large gates that could be closed over the canal, and they had large tracts of land within the walls that could be cultivated in case of war. The people consequently felt very secure.

In spite of the fact that war was inevitable, revelry was in vogue in every art of pleasure, especially the feast of Tammuz, which was now being held at the palace.

At this feast Belshazzar, who was now on the throne at Babylon, was raised above the many lords, ladies, chancellors, chroniclers, scribes, soothsayers, magicians and astrologers on an improvised throne. They were about to have a glorious banquet, and the king asked for the cups of gold that had been taken from Solomon's temple, the Holy of Holies, and they desecrated them with their toasts and their heathen wine.





DANIEL INTERPRETING

As they drank from the cups they consecrated them to the pagan gods. As the king did this his joints became loosened and he and his many guests, saw the fingers of a man's hand writing upon the wall, these Hebrew characters, "MENE, MENE, TEKEL, UPHARSIN."

The king was very much frightened and asked that the words be interpreted, for he knew that there was some deep significance to them. The soothsayers and astrologers and many of the frightened citizens, attempted to interpret the writing, and all failed to make known to the king its ominous meaning. Of a sudden one of the guests thought of the prophet Daniel and told the king that he knew of a man who could interpret the handwriting on the wall. The king asked who it was, and he told him Daniel, so Daniel was sent for at once.

When Daniel entered the king told him if he could read the writing on the wall and make known the interpretion, he would have him greatly rewarded for it. Daniel told him to give the reward to some one else, but he would make known the interpretation thereof.

Daniel then informed the king that his father Nebuchadnezzar had been compelled to humble himself before God for his sins, and that he (Belshazzar) had not humbled himself as he should have done with his father for example, and had lifted him up against the Lord and had brought his vessels from the temple of Solomon at Jerusalem and drank wine in them, and made toasts to their gods that neither heard, saw, nor spoke, and "the God in whose hand thy breath is you have not glorified. He then proceeded to interpret the writing on the wall. "MENE, MENE; the kingdom is numbered and ended. TEKEL; it is weighed

and found light. UPHARSIN; it is divided and given to the Medes and Persians."

At this same hour Cyrus, king of Persia, had let the water from the canal in a low spot, or basin, by digging canals, and had entered the city by boats under the gates of the canal. After the water was lowered they entered the city and the palace and slew Belshazzar the king, and many of the citizens, and Darius, of the Medes, was made king.

#### CHAPTER XVIII.

## SHADRACH, MESHACH, AND ABED-NEGO IN THE FIERY FURNACE.

Nebuchadnezzar, king of Babylon, had conquered many nations physically, and now he determined to conquer their souls as well. He determined to set up a large statue in the desert on what was called the Plain of Dura. This statue, which was made of gold and brass, was dedicated to the god Belus. He also issued a proclamation that on a certain date, at the beating of drums and blowing of horns, all the citizens, large and small, low and high, should kneel and make obeisance to this pagan god.

Shadrach, Meshach, and Abed-nego, the three Jews in captivity from Judah, peremptorily refused to worship his hand-made god. Their refusal caused the king great anger, and he told them he would put them in the furnace and burn them to ashes unless they obeyed him.

No doubt they were reconciled, and afforded consolation by the words of the prophet, "When thou walkest through the fire thou shalt not be burned."

When the king warned them of their impending doom if they did not abide by his wish and law, they only said, "If it be so, our God, whom we serve, is able to deliver us from the burning, fiery furnace."

This enraged the king to his full capacity of anger, and he at once ordered the furnace to be heated seven times as hot as at other times, and the three men cast in. The king had a seat near by to watch the pyrecide of the three holy men, that is he expected to see them consumed. He was startled when he looked into the furnace and beheld four men instead of three. He at once asked, "Did you not cast three men, bound, in the fiery furnace?" "True, O, king," answered his counsellors. "But I see four in the furnace, and the fourth is like one of the sons of the gods, and all of them have no hurt on them."

He called, "Shadrach, Meshach, and Abed-nego, come forth from the midst of the fire."

As he spoke they walked out unharmed.

The king proclaimed, and handed down in the form of a decree, the king's living testimony, that was to be from this day a law "that every people and nation that speak anything against the God who delivered these three men from the fiery furnace shall be cut to pieces, for there is no other god that can deliver in this sort."

This is the last known of these three men whose bodies were used by their God to prove to a pagan monarch, that God is Lord, and not a statue of gold and brass.

### CHAPTER XIX.

#### JUDITH.

After the captivity, when the Jews had re-established themselves again in Judea, Holofernas, an Assyrian general invaded Jerusalem with a powerful force. He crushed many of the smaller cities and did much damage to larger ones. He laid siege to Bethulia, and cut off their water supply by destroying their aqueducts. While they were in this strait, relief was accomplished through the cupidity of a woman. This woman was a young and beautiful widow. Judith was wealthy and very attractive, also a woman of good morals and one who loved her God. She saw what a distressed condition her country and people were in, and at once resolved that she would vindicate her grievance. She robed herself in her best gowns and made herself look as entrancing as possible. She then with her servant went to the Assyrian camp; when Holofernas saw her he was at once taken with her and invited her into the tent. She then gained his confidence and would go to and fro to visit the camp; he informed his men that she could come and go at will without any interference or questioning.

A few days after she made this impression on him, Holofernas gave a banquet to all the chief officers of his army and Judith was invited. She encouraged him to drink wine at the banquet to excess; he became drunk and laid down to sleep. This was late in the night, and all was perfectly quiet about the camp.

Judith's time had come; this was the moment she had prayed for so long. She reached to the tent post where his sword was hanging, and unsheathing it quietly gave a terrible swing with her entire force and his head rolled from his body. She took the head of Holofernas and placed it in a bag her servant had outside of the tent, and went back to her home to exhibit her trophy. They all praised the Lord for delivering them out of the Assyrian's hands. This encouraged the Jews, and they went against the Assyrians with determination, and the Assyrians having no leader were soon overthrown and driven back to their own country.

## CHAPTER XX.

# ZOROBABEL'S RETURN TO JERUSALEM FROM CAPTIVITY.

The Jews had been in captivity seventy years, as the prophets told them. They knew now the time was up and they felt like returning to Judea. Artaxerxes, king of the Medes and Persians, took compassion on them, and in the year 522 before Christ, issued an edict to the effect that the Jews might return to Jerusalem and build their temple to the Lord. Under a prince of the people who was from the royal line of David, the Jews were led back to Jerusalem. This prince was Zorobabel. Forty thousand Jews went with him. The king gave him many provisions and also gave him all of the sacred vessels that had been taken from the temple by Nebuchadnezzar. The first thing they did in Jerusalem, after reaching the Holy City, was to erect an altar to their God; it took twenty-one years to build the temple, and when it was finished the people who had seen the old temple lamented, for they said it was not to compare with the temple of Solomon.

After the temple was constructed Esdras, a priest, came to Jerusalem with many thousand Jews that still remained in Babylon. Nehemias was his colleague and friend, and they did what they could to teach the people the law of their forefathers, and tried to get them from the life and religion they had been used to in Babylon.

Nehemias, encouraged by preaching with all his force and eloquence to rebuild Jerusalem, and also encouraged every one, both priest and peasant, to help lay the walls of the city. They worked so fast that in fifty-two days the wall was completed. The city was finally rebuilt and the Samaritans were now so afraid they would cause them trouble that they decided to interfere, but God prevented their molestation, and Judah was once more a flourishing state.

### CHAPTER XXI.

## THE PROPHETS FROM THE CAPTIVITY UNTIL CHRIST.

During the captivity the prophets who encouraged the Jews by their prophecies, were Jeremiah, Daniel and Ezekiel. After they returned to Jerusalem there were other prophets that the Lord had provided for his chosen. There were Aggens and Zacharias; they prophesied that the Messiah would, in the future, enter this new temple that they had just finished. This encouraged the people so that they worked with great rapidity. Though the temple was not to be as magnificent in architecture, they knew it would be more beautiful in glory. "The glory of the second temple will be far greater than the first," they said, for they knew the Messiah would some day enter into this one.

The last of the prophets was Malachias, whose book is the last in the Old Testament. He lived about four hundred years before Christ. He loathed the hypocrisies of the time. His greatest prophecy was that God would reject the sacrifices of the law of Moses, and would institute a new one that would not cease from the rising until the setting of the sun. This was fulfilled by the sacrifice of mass, or the transubstantiation of Christ's flesh and blood in wine and bread.

Probably the first translation of the Old Testament was in the year 233 and 234 B. C. by the Greeks. This translation is known as the Septuagen. Greek at this

time was universally spoken, and the Bible being translated at this time acquainted the people with the Scriptures throughout the world. The pagans now knew of the prophecies of the Messiah that was to come, as well as the Jews did themselves. At this time a Jew by the name of Jesus, the son of Sirach, wrote the book of Ecclesiastes, which is a book of pious thoughts, many of which are often quoted as proverbs:

"Vanity of vanities, all is Vanity."

<sup>&</sup>quot;There is no new thing under the sun."

<sup>&</sup>quot;In much wisdom is much grief."

<sup>&</sup>quot;He that increaseth knowledge increaseth sorrow."

## CHAPTER XXII.

## INCIDENTS AFTER THE CAPTIVITY OF JUDAH.

Three hundred and thirty-three years before Christ, Alexander the Great, son of Philip of Macedonia, conquered Persia. Persia had ruled over the Jews ever since Cyrus, and from this date they fell into the hands of the kings of Egypt, and then into the hands of the Syrians. Antiochus was King of Syria at this time. He was a despotic ruler, and one of the most cruel kings in the annals of kingly leadership. He burned all of the records and sacred books of the Jews, and would not allow any of them to worship the religion of their forefathers. Many of the Jews became renegades to their former faith, and many remained faithful even unto death to their faith in Judaism.

Among the faithful was one Eleazar. Antiochus commanded him to eat meat that the Jews call unclean, that of swine. Eleazar was a very old man, and when his friends told him he would be killed if he refused, and also told him to pretend to eat the meat, he told them "I may deceive men but I cannot deceive God," and that would not be a good example to set for others. The old man was slain.

The seven Maccabees were others who suffered martyrdom at the hands of this cruel king. When these children with their mother were ordered to eat the meat of swine they refused, saying they would not break the laws of their God. The king had them scourged, but they still refused to comply with his

orders. The tongue of the oldest one was cut out, and even then refused. They mutilated their faces and cut off their hands, and still refused. The mother standing by them encouraged them with the hope of heaven or a better world if they died for the cause. All six of the older children were finally killed; only the youngest remained. The king failing by torture on the six to bring them to abide by his will, tried to win the youngest by other means; he offered her honor, power and riches, but the child refused and said, "No I will serve my God." The child was slain in a terrible manner, and also the mother. This was the ending of the seven Maccabees.

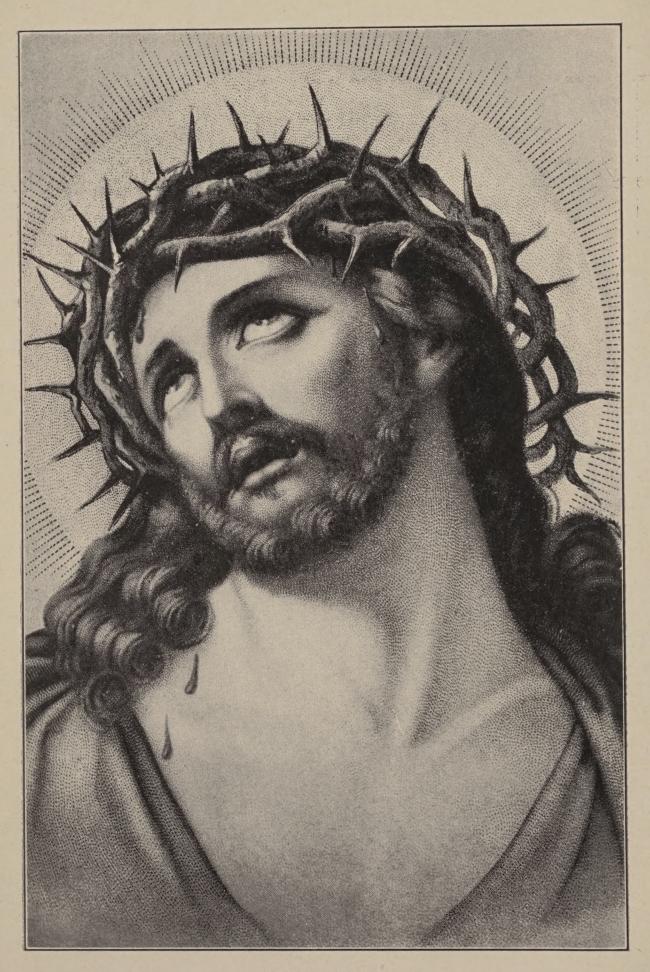
Judas Mattathias, who for his bravery and religious assiduity was given the appellation of "Judas Maccabeus" was the vanquisher of Antiochus' generals. He reconquered the Holy City and purified the temple. Antiochus was so wrought up on account of the loss of Judah that he led the army himself to besiege Jerusalem and destroy the Holy City if he could. God saw fit to take the life of this cruel king, and must have caused him to fall from his chariot, which injured him to the extent that as time went on, with the diseased blood he had flowing through his veins, his wounds never healed, and he died in agony. He is conceded to be the most cruel of all the ancient kings. His sons strove to take up the thread where he had left off, and they went against the Maccabees who had grown to be a great power in Judah under the generalship of Judas Maccabeus. The Maccabees trusted in God in their conquests, and when they met Antiochus' forces in the field of battle, in the heat of the engagement there came from heaven five men with armour that was gilded with the sunlight. Their horses were harnessed with gold shields. These men from heaven sided with Judah's men and trampled the enemy to death. The lightning flashed and killed thousands and put them to rout; they left six thousand cavalry upon the field dead and dying. Judah was once more free and in the hands of the godly chosen. After the death of Judas Maccabeus his brothers and their sons were one after the other placed upon the throne of Judah. From Judas Maccabeus the powerful organization of Maccabees originated. Under their godly rule Judah became a flourishing nation, until the people became divided into parties. Social and political troubles grew out

of their religious views and polemics.

One of the parties was hypocritical, or the Pharisees, the other the incredulous or Sadducees. former outwardly pretended to be followers of the law of Moses, or what was called Zealots, apparently they were, but were not sincere. The latter denied the greater part of the law, not believing in the resurrection of the dead. Judah was the only one in the whole body of the tribes of Israel, or the world, that clung to the old faith at all. Suffering and cruelty, feudalism, thraldom and serfdom were now extant throughout the entire world. Good men who wished and prayed for death, rather than live in this unhappy sinful world, prayed for the fulfillment of the words of the prophets that was to come in the form of the Messiah. War continued in Judah, civil as well as international; sorrow, pestilence and plague, murder, rapine and idolatry continued also until the Romans took possession.

After trying to arbitrate between the two political and religious factions of the day, Judah became a vassal to the imperial crown of Rome, and during the reign of Caesar Augustus, Herod was made king of the Jews. Thus perished the kingdom of Judah forever; but the prophecy was true; the Messiah came, the Son of God in the name of Jesus Christ our Lord, who came not to tear down the old law, but to abrogate, amend and give the world a new and better one, and purify the body for earth and redeem the soul for heaven. To Him be praise and benediction forever and ever, for He blessed and saved the world. Blessed be the name of Him in whom we know "that our Redeemer liveth." Amen.





ECCE HOMO

Through Him we'll find eternal grace, By Him we'll solve the mystery. When we meet Him "face to face," 'Twill prove his Holy History.

With Him we'll find the blessed blest,
With God the living Heavenly Host,
In Him we'll find eternal rest,
In "Father," "Son" and "Holy Ghost."

By one through one Heaven—Earth as won, There'll be no choice of goal, When His campaign of love is done One bourne there'll be for flesh and soul.

### CHAPTER XXIII.

#### THE NEW TESTAMENT

One can not conceive why the Jews should not acknowledge Christ as the Messiah. Before Christ they were the chosen ones. In reading the history of the Hebrew race and of the Israelites one can not help but come to the conclusion that God was partial to the Jews, and after all that he had done for them, and the favor he had shown by sending his only son born of, and fostered by, the royal blood of the Hebrew race, they will not claim him as the Messiah and still think the real Messiah is yet to come. The story of the New Testament is but a sequel to the old; they fit in together and have an analagous and symmetrical meaning one to the other. The prophecies of the Old Testament are proof enough that Christ is the Son of God. The following are some of the prophecies of the coming of our Saviour Jesus Christ:

"For a child is to be born to us! A son is to be given to us! His name shall be called Wonderful Counsellor, God the Mighty, the Father of the World to come, the Prince of Peace." (Isa., IX, 6.)

"The sceptre shall not be taken away from Judah till he come that is to be sent; and he shall be the expectation of nations." (Gen., XLIX, 10.)

"And there shall come forth a rod from the root of Jesse, and a flower shall rise up out of his root."
(Isa., XI, 1.)

"In that day the root of Jesse shall be for an ensign before the people; the Gentiles shall be seech him and his sepulcher shall be glorious." (Isa., XI, 10.)

Christ's entrance into Jerusalem. "Rejoice, O, daughters of Zion; shout for joy! Behold thy King will come to thee, the Just and Saviour. He is poor and riding on an ass. He shall speak peace to the Gentiles and his power shall be from sea to sea and from the rivers even to the end of the earth." (Zech., IX, 910.)

Surely the Jews should have known there was heavenly inspiration in the oracles and prophecies, or they could not have prophesied so accurately. However, for their incredulity and casting their inheritance to the four winds that God so willingly gave them, they now, as he told them they should be, are scattered over the face of the earth without country or home, fugitives from the law of their Saviour, and always will be, even though the Lord Almighty sent his only Son Jesus Christ to die for all, both Jew and Gentile. The old law had become antiquated and it became necessary to amend it, and add to, and also inaugurate a new sacrifice of his flesh and blood through bread and This transubstantiates the bread and wine, after it has been blessed, into the flesh and blood of our Saviour. The time had come when they were to make no more bloody sacrifices of oxen and he-goats, and many other wasteful ways of manifesting their reverence for the Lord. The Jews would not support Christ; consequently the Gentiles have been the builders and maintainers of Christianity.

Circumcision was one of the first questions to be settled when the twelve disciples started out to proselyte. They agreed to meet at Jerusalem, and under the leadership of St. Peter decide whether a Gentile should be circumcised to come into the Church. When the question was propounded St. Peter rose and said: "As God hath made no difference between the Jew and the Gentile, giving the Holy Ghost to the one as well as to the other, there should be no difference within the Church; nor should the law of circumcision be imposed upon anyone." From this time on this was followed out, and the ancient ceremonial laws of Moses lost their vogue at once. Thus a complete revolution of the old law must go into effect to follow the doctrines of Christ, of the new law, which is meek, tender and sweet, as he and his every action was on earth.

## CHAPTER XXIV.

## JOHN THE BAPTIST.

John the Baptist's years of solitude were a true exemplification of man's spiritual attainments and godly munificence acquired by his self isolation in the wilderness, surrounded by wild animals and primeval nature; also robing himself in skins of beasts and maintaining life by feeding himself on fruits and nature's prepared condiments.

By living away from the unwholesome and polluting environments of mankind, where his prayers and heavenly invocation could go on undisturbed—here he could come nearer to nature and to God. In a cave surrounded by wilderness, John the Baptist spent years in constant theophany, preparing himself for the divine mission to which God had ordained him. His prospective and retrospective mind must have coached him in his monastic years. He must have intuitively felt that he was appointed as the advance guard in Christ's great spiritual campaign, as he proved to be the commendable self-abnegated fore-runner to prepare the way and baptize the Son of God.

Zacharias and his wife Elizabeth were very old when John, who was called the Baptist, was born. After John had reached the age of seventeen he went into the desert and lived like the Bedouins; he remained there for years in prayer, to come nearer to his God and nature, that he might do penance and prepare

himself for the work that God had in store for him. As the prophet Malachi said, "I will send my angel and will prepare the way before me."

Only a few months after the birth of John the Baptist, a young virgin in Nazareth of Galilee, from the royal family, was at prayer when Gabriel, the archangel, came to her and said, "Hail, full of grace, the Lord is with thee; blessed art thou among women." Mary did not know what this could mean, and while she was in silent meditation, the angel continued to say that the Messiah was about to come to bless the world, and that she was to be the mother. Mary said to the angel that she was a virgin and knew not man. The angel then said, "The Holy Ghost will come upon thee and the power of the Most High will overshadow thee, and the Holy One born of you will be called the Son of God."

From this time, or from the time she conceived with the Holy Ghost, she crushed the serpent's head. Woman killed the animal that tempted woman to wrong herself and to wrong man. Eve being influenced by the serpent in the Garden of Paradise, which caused shame to come upon them and caused God to make the serpent to lay in the dust and eat dust, and be hunted and hated by mankind, is now crushed. The wrong is righted. Mary, in giving birth to the Saviour, reclaimed woman and fulfilled the promise that "from a woman shall come a son that will conquer Satan."

Mary was of medium height, with blonde hair and hazel eyes, a reticent, retiring, modest girl, marked with sobriety of temperament and habit. She was a very beautiful girl. Joseph was betrothed to her at the time of her conception with the Holy Ghost. Joseph was a true, kind and upright man. God had informed





THE NATIVITY

him that the girl he was about to marry was to give birth to the Son of God.

Cæsar Augustus was Emperor of Rome at this time, and he had instituted a law to the effect that the should all be enrolled. This citizens necessitated Joseph going to Bethlehem of Judea for this purpose. When they arrived in Bethlehem many people were there to be enrolled and pay their taxes, and all of the inns were full to their lodging capacity. They enquired at many places, but were refused, until a little girl directed them to an old stable that had been used for stabling mules or burros, but this was clean and perfectly sanitary. They stopped here for the night, and this same night the child Jesus was born, and at this very moment a star rose in the East and the angels came to the shepherds of the flocks near Bethlehem, and said to them as they were awakened from their sleep, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger."

The shepherds went and viewed the babe.

Cæsar Augustus was Emperor of Rome, or Emperor of the world, I might say, for he ruled from the Euphrates to the Atlantic Ocean, and from the North Sea to the Atlas Mountains in Africa. Herod was king of Judah, Cæsar's vassal. The three wise men of the East, or kings of the East, who brought with them incense, myrrh, and expensive ointments for the Son of God had seen the star of the Son of God and had come to adore him. On their way to Bethlehem they stopped at Jerusalem to enquire of Herod where they could find

the new born King of the Jews. This caused the King and his counselors much worry. However they informed the three wise men of the East where the child Christ was born, and Herod asked the men of the East to come into his private chamber and tell him, after they had seen the child, what news they had been able to learn.

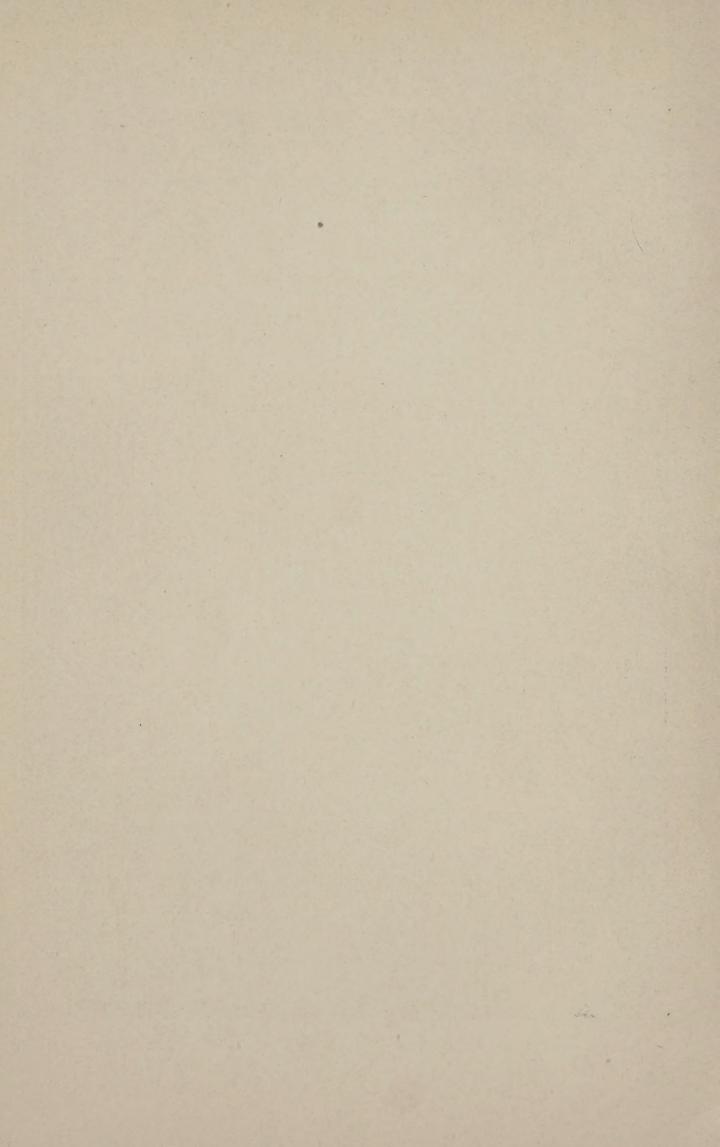
They started away from Jerusalem, being led by the star that had led them all the way from the East. They followed it until they reached the stable in Bethlehem, where they went in to adore the child and give to the child as a token of love the frankincense, gold and myrrh. After they had adored the child, God came to the three men and told them not to go to Herod for he was conspiring against the child's life.

They did not return to Jerusalem to tell Herod what they knew of the child. They either returned home or went on into Europe. Their history after they left Bethlehem is not authentic. Herod was angry at their not returning to tell him the news he so desired. He was no doubt afraid this baby boy would usurp him at some future time, so he resolved to slay the auspicious babe. To do this he not only committed one murder, but thousands. He ordered that all the children in Bethlehem under two years of age should be killed.

Herod was not a Jew himself by birth or religion; he worshipped idols and heathen gods; he had murdered his wife, his mother, and many of his friends. It was evident his unscrupulousness would let him murder the children with impunity after such wholesale slaughter. His decree to murder the innocent was executed, though not until an angel had come to Joseph in a dream and told him to flee into Egypt for the child's safety. This Joseph did at once. He took Mary and the child Jesus and went into Egypt, and



THE FLIGHT INTO EGYPT



while there God told them to marry, which they did. They stayed there until the death of Herod; then the angel told them to return to Nazareth.

\* \* \* \* \* \* \*

When Jesus was resting on his mother's lap between the paws of the great Sphynx of Gehazi, those young baby eyes looked upon the great Pyramid of Cheops which was built by his father (God) as a symbol to describe in its mute way the plan of our salvation.

This great Pyramid, which was built contemporaneous with history is significant in every detail to the Scriptures. It is thought to have been built by one of the shepherd kings, perhaps Melchisedek, though he was not the architect, for no one but God himself could have had the consummate skill and wisdom to construct this great monument. It has stood and will stand as a "Stone Witness" to symbolize the wisdom of the Creater. It embodies every science; it sets forth the millennial age of God's dispensations, and has characterized and symbolized their significance in the form of air passages and chambers in this great Pyramid. One is to represent the Mosaic or old dispensation, the other the Christian dispensation, and thirdly the future which is to be Heaven, which all mankind will some day be rendered permissible for that eternal bourne, through one man and he is Jesus Christ. We are all born in original sin, polluted by Adam and Eve in the Garden of Eden, which has branched out into iniquitous ramifications throughout the world, and now the impurities of man will be filtered by and through the life, death, flesh and blood of the Lord Jesus. The sins of the world were propagated by one, and they are to be remissed by one, and this child Jesus, who once rested his eyes on this great

Pyramid while with Joseph and his mother in Egypt, was not only destined to be the one, but his acts were symbolically depicted within this great pile of stone.

The inspiration I have been able to gain by personally surveying the great Pyramid within and without, and associating its position which is the center of the world, and also the fitting cardinal features as well as astronomical symmetry, it seems a plausible theory that the Sphynx was also built under God's jurisdiction, and it was to represent the Godhead viewing the acts of man in his silent pose. The body is a lion, which is king of all beasts, to denote strength and endurance, which shows at will he could with his elements or symbolized talons tear the world asunder, and then disappear back beneath a subterranean passageway which may lead to the great Pyramid, or the lion's lair. There is surely some connection between the Sphynx and great Pyramid: they both play their part as a symbol of abstruse significance between both God and man. Heaven and earth.

\* \* \* \* \* \* \* \*

Many of the proud Pharisees were looking for the Messiah, or the King, to come and deliver them, but they were expecting a king born in a palace instead of one born in a manger, a king who would deliver them with a sword and sceptre from under the power of Rome, instead of being delivered from sin by the meek and submissive, gentle, just Jesus.

Joseph was a carpenter, and after he had returned to Nazareth he worked at his trade and supported his family. The feast of the Passover was to be held in Jerusalem as usual, and Jesus had attained the age of thirteen years. Mary and Joseph took Jesus and went to Jerusalem to celebrate the feast of the Passover. By some means, while they were in Jerusalem, the boy Jesus became separated from his parents, and went to the Temple amid the doctors and members of the Sanhedrim. They asked the boy many questions, questions that few grown men could answer, but Jesus always answered promptly and explained the questions vividly and in detail, until the men were astonished at the wisdom of the youth. The mother and father were experiencing great difficulty in locating their boy. They searched three days for him, at last finding him in the Temple with the doctors. His mother reproached him for acting as he had by leaving them. He had said in his quiet, sweet way, "I am here about my Father's business."

After many years had passed, and Jesus had increased in statue and wisdom, and had also grown in godly grace and had attained the age of thirty-two years, John the Baptist had done likewise in the wilderness. He was sent by the Lord before Jesus to prepare the way.

Jesus summoned John to come out of the desert and come to him on the plains of Jordan and preach the Gospel. John answered the summons. He must have been a rhetorician, for he brought many people to him from all parts of the country. They would come and look at the man who had come to baptize our Saviour. He came with leathern girdle and robed in skins of beasts. The austere and sublime in his demeanor and attitude impressed his hearers with such force that they thought he was the Messiah. As he baptized the people he said to them, "Do penance, for the Kingdom of God is at hand." "Trust not to your ancestor Abraham, for the root will be severed." When they asked him if he was the Messiah, he said,

"No. I am not worthy to lace the shoes of one who will soon be in your midst."

Jesus and John later on met at the banks of the River Jordan, near Jericho. Jesus met John for the express purpose of receiving baptism, and when he asked John to baptise him, John refused, saying he was not good enough to baptise a man of his divine merit. However, Christ prevailed upon him to baptise him, until at last, in accordance with God's divine laws, he baptised Jesus in the Jordan River, "In the name of the Father, the Son, and the Holy Ghost." The windows of heaven opened as soon as this was consummated and God descended in the form of a dove and lit upon Jesus, and a voice from an angel said, "This is my beloved son in whom I am well pleased."

As soon as this was over Jesus was led into the desert by one of the devil's angels, who tempted him to sin. After Jesus had fasted forty days and nights the devil told him to turn the stones to bread that he might eat. The devil also carried him to the pinnacle of the temple at Jerusalem, and told him to cast himself down to see if God would save him. Jesus would do neither, he only said "Tempt not the Lord thy God." Satan endeavored to cause Jesus to adore him. He made him rich promises, if he would do so, yet Jesus only said, "The Lord only should be adored." At this Jesus told Satan to go from him.

We have authentic history of many of Christ's miracles. Still there are thousands of miracles and thousands of people that he miraculously cured that we know nothing of. Jesus would almost always say to the one he had just cured of some horrid and malignant disease, "Go thy way and tell no one."

One of Christ's first great miracles was at the wedding, where the host had made it known to the guests that the wine was exhausted. Mary, Christ's mother, went to Jesus and made him aware of the fact that there was no more wine in the house. Mary must have felt in her heart that her divine son could perform some miracle to materialize the wine in substance.

There was a noticeable change in Christ's features and manners after he had crossed the Jordan and received baptism. The Holy Spirit was now interwoven in every fibre and in every cell in his already holy body. After Mary had told Jesus of the scarcity of wine, Jesus said, "What have I to do with thee? Mine hour has not yet come."

Mary instructed the servants of the house to do whatever they were commanded to do by Jesus unhesitatingly. Although Christ's answer to his mother was evasive and not a propitious one to those not knowing Jesus, Mary knew her son's peculiarities and idiosyncrasies, which was only answering questions in parables. Jesus had supported his widowed mother by his trade as carpenter for some years; consequently Mary knew Jesus could help them out of the difficulty. Jesus ordered the large water jugs filled with water. When they were filled Jesus said to one of the servants, "Pour out to the host a draught for him to taste." He did so, and when he tasted he drank, and they all drank, and became merry on the miraculous wine. The guests all acknowledged that the wine was better than any they had ever drank before.

Jesus performed many miracles greater than this; he healed the lepers, the paralytic, the blind, the deaf and dumb, and brought back the fleeting spark of life after it had made its exit from the palace of the soul.

After he had done some of these wonders his fame and glory spread rapidly throughout Galilee and Judea.

There is really no need of giving space for all of his marvelous cures. I will only give a few of the more wonderful cures he made, and a narrative of his healing powers, that the Lord gave him, that he might manifest his glory and heavenly endowed powers.

After all of his cures, public and private, he failed to convince but a small minority of the people that he was really the Messiah and had superhuman potency, except from Baalzebub, the Prince of Devils. People are so apt to be either apathetic or incredulous. If Christ should come to earth today, as he is to come at some future date, in all of his glory, surrounded by his retinue of angels and the apparition of the ten thousand saints, with Gabriel and Michael, the archangels, with trumpets used by them as seraphic megaphones, telling the world that Christ had come to judge the living and the dead, and Jesus also would instruct his lieutenants and officers, who were saints and angels, to go to the four corners of the earth to gather (as is prophesied,) all of the worthy unto Him, to go to realms of eternal bliss, the large majority of people would brand the whole outfit as being some impostor who had invented a scene of fireworks to materialize a travesty of the prophecy fulfilled of the Judgment Day.

The people have become too liberal to attempt crucifixion, but are always ready to denounce as fraud, or are too iconoclastic. We are more liberal today than the people were two thousand years ago, still we are not as ready to believe in dreams, signs, prophecies, the occult, or psychic phenomena, as they were in those days. Our minds have become more practical

and will at once set about solving a problem, whether it be of terrestrial or celestial consequence, by the law of cause and effect. If by some scientific method, either mechanical or chemical, a man can fathom its law of existence, he will do it. If not, it is at once branded as a delusive propaganda, or it will be discharged from his mind as a hypothetical possibility endowed with capricious subtlety. If this is the status of our minds today, can we wonder that two thousand years ago they doubted the divinity of Jesus Christ, the Saviour?

However, to continue with the good that Christ did during his earthly nativity. No matter how I exalt him in praise it can not be hyperbole. How often the poor, the blind, the sick, the halt, and lame would gather about him just to see, and even to touch, the hem of his garment, as one woman did of whom I will speak in particular. Jesus did not know she was near until he looked about and saw her. He said to her, "For thy faith thou art made whole." She was healed

instantly of a loathsome disease.

In all of the Oriental cities there are many cases of leprosy today, as there were in the days of Jesus Christ's nativity. The lepers by a city ordinance, are not allowed inside of the walls of the city. In Christ's time they were not allowed to wear any head-dress of any kind and were required to continually cry, "Unclean, unclean," to notify the uncontaminated of their presence. They were also thought, in those days, to be possessed of the devil. Even now in the garden of Gethsemane, outside of the walls of Jerusalem, there are many who stand by the tomb of Mary and Joseph to wait for the tourists and continually say the word, "Bachsheech," which means "a gift." If this gift is

not forthcoming they will curse you, and really believe their curse to be effectual, for they think the devil is in them and can impart his devilish influence at will.

The disease of leprosy is considered by the medical world as the most terrible of all the maladies that flesh is heir to, and is one that ostracizes the victim from society, and in many countries they are compelled by law to be placed in exile on some sequestered island. The most grave of its pernicious symptons is the disintegration of the ligaments, and the fingers, arms, toes, and limbs rot and fall away; the nails fall off from the fingers and toes; the eyes become impaired, and heart trouble ends their miserable existence.

A case of leprosy had never been cured by medical science before Christ. He is the only doctor who ever cured this malady, and he did it in a quiet, gentle manner. He would turn to them and say, as he did at the pool with the paralytic, "Take up thy bed and walk." Christ cured many thousands of these cases in his evangelistic, itinerant career.

There is no likeness of Christ, that we know of, taken during his earthly days, probably for the reason that the Jews considered it a sin to make an image of a person, it being against the commandments of the Lord to sculpture or make a likeness of either man or beast. Pictures representing Jesus Christ, that are now extant throughout the world, are either of Greek or Romish origin. These people excelled in the art of sculpture, and in all probability were the first to produce a likeness of our Saviour.

It has been said that a perfect imprint of his features was left on the linen cloth that Veronica used to wipe the blood and perspiration from his brow when our Saviour had fallen under the burden of the cross, at one of the stations as he was being led to Calvary to be crucified. This last statement can not be verified as authentic, it is only legendary history.

Christ always wore a white linen cloth folded square, so that each corner, to the right and left and behind, would fall down to the shoulders and the back, with a cord, or "angbul," around this to fasten it securely to his head. Jesus wore a tunic that reached to the ground, with blue tassels here and there. He also wore underwear made of light gray material, and sandals as his foot-dress. Christ was a little above medium stature with a refulgent youthful beauty. There was always a dreamy charm about him, that could not be explained. His complexion was very light in comparison to those about him; his eyes were tender in their expression and looked as though they would at any time melt into tears.

While Jesus was alone he was either in prayer or deep meditation. It has been said he stooped a little, especially as he walked. This may be true, for he did not have the affectation that the Rabbis had; they were so buoyant and proud, and walked in a haughty, ostentatious attitude, while Jesus was simple, natural and unostentatious, yet graceful and sublime in his carriage, and every other act. His dignity in act, word and deed only presented more proof of his being both mortal and immortal, human and divine.

## CHAPTER XXV.

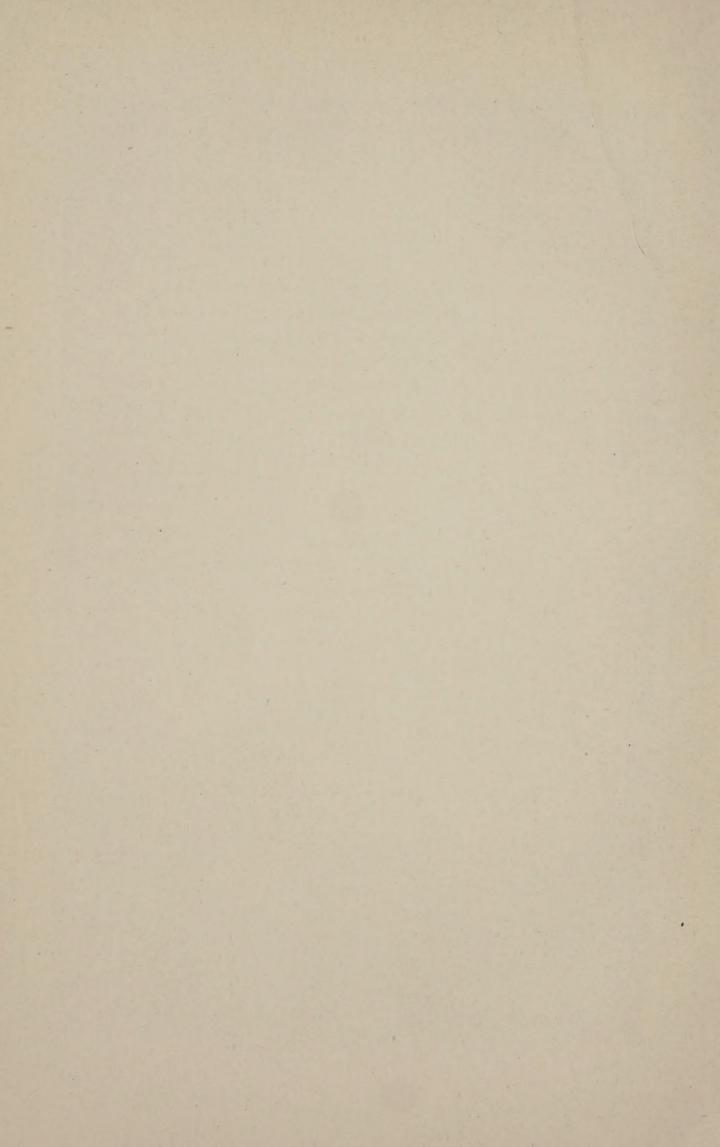
## CHRIST CHOOSING HIS FIRST DISCIPLES.

The disciples that Christ chose were all unlearned men and poor, as well. He first chose Andrew and John. Before this they had been with John the Baptist, but left him to follow the Saviour, when he told them to "behold the Lamb of God." They followed Jesus, and later Andrew brought his brother Simon Peter to Christ, and John brought his brother James.

They went to Cana of Galilee, where Mary was, and on their way, Phillip, another poor but good man, joined them. Christ had at this time five of his twelve disciples. When Christ saw Simon, he said to him, "Thou art called Simon, the son of Jona, hereafter thou shalt be called Peter."

When they met Phillip on their way to Cana of Galilee, Phillip was so impressed with Christ he at once went to bring Nathaniel, his brother, finding him under a fig tree. He told him the Messiah had come, and that Jesus of Nazareth was the person. Nathaniel was incredulous, for he was prejudiced against the Nazarenes, as were all the people in Nathaniel's country. However, he submitted to become an apostle after Jesus had said to him, "At last I behold an Israelite in whom there is no guile." Nathaniel was now completely daunted and confounded for a moment, and when he recovered from that shock, Jesus said, "Phillip, thy brother, found thee under a fig tree when he went to bring thee to me." Now he could see that

CASTING OUT THE MONEY CHANGERS



Jesus was the Son of God, and bowed before him, and adored him, and became one of his disciples. Jesus changed his name to Bartholomew.

After this Jesus began his public ministry. He first went to Jerusalem and went into the Temple. The feast of the Passover was being celebrated; as he entered the Temple he saw money-changers, and oxen, sheep, doves, goats and many other things in the temple grounds and also in the Temple itself. In zealous rage he made a whip of cord and drove them all from the sacred grounds, and told them as they were fleeing from him, that instead of being a house of God it was a den of thieves. Several of the men asked Christ by what authority he assumed this dominating attitude. He only said, "Destroy this Temple and in three days I will raise it up." They thought he was referring to the Temple of Solomon that was destroyed by Nebuchednezzar. Christ was not referring to that temple or any other temple built of stone, iron or brass, but made of something that kings and men can not destroy—that was his body that he knew would be crucified and in three days would rise again, and the church at the same time would rise with it to stay forever and ever.

While Jesus was at the feast of the Passover in Jerusalem, he met Nicodemus, a member of the Sanhedrin. The Sanhedrin was the great council of the Jews which consisted of seventy members, or judges, to whom the high priest was added. It had jurisdiction over all important, especially religious matters. Consequently, Nicodemus must have been a representative man of his time. He asked Jesus what he should do to be saved, saying, "For we know thou art a teacher from God, for no one could do what thou

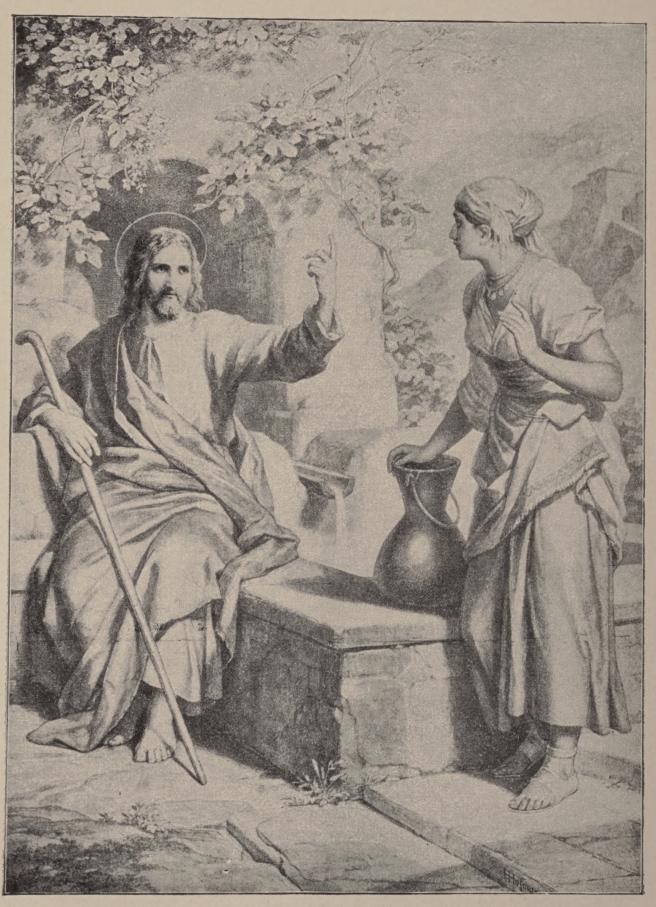
doest if God were not with him." Christ answered him that he must be born again of water and the Holy Ghost, and he also told him that God had sent his only begotten Son into the world, that the world might be saved through him. It was to Nicodemus that Christ taught the absolute necessity of baptism.

Jesus, in his evangelical work, did not stop at any one place long. He knew he had so much work to do that God had assigned to him, and no doubt felt, though a young man, he would not be on earth long, and must accomplish all there was laid out for him to do.

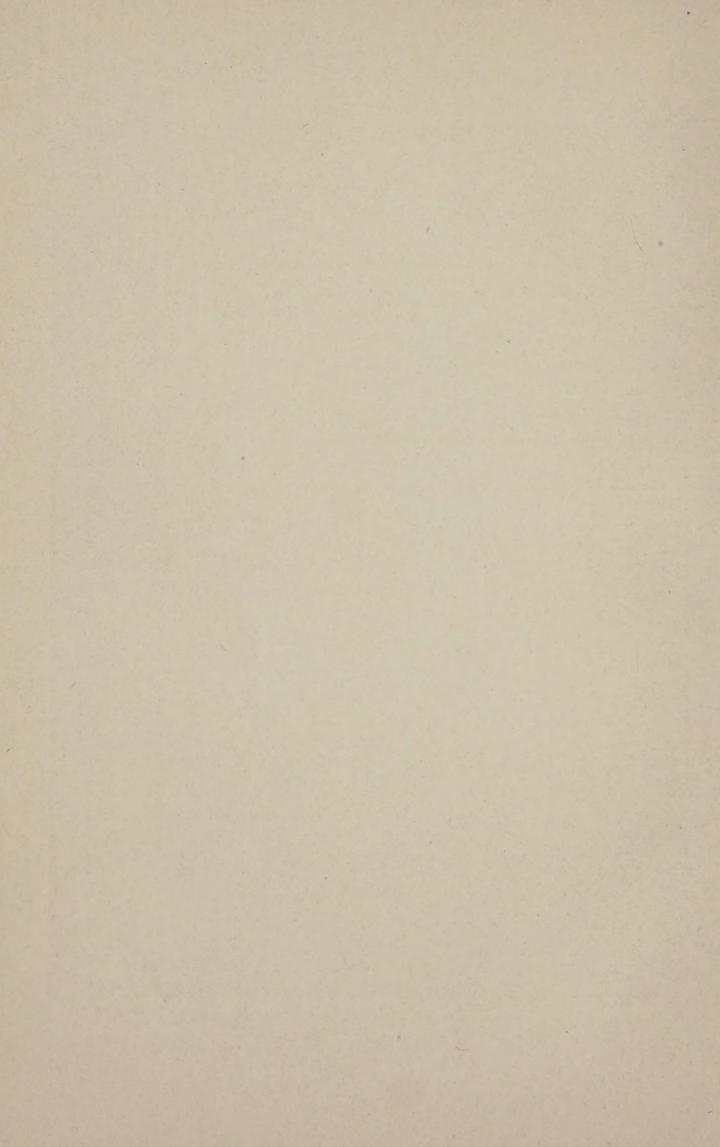
After he left Jerusalem and passed through Judea he came to a city called Sichar in Samaria. By this city's gate is a large well that had been dug many centuries before by Jacob. Jesus had been walking all day and was much fatigued, for in that country, in many parts of it especially, it is very rough and mountainous. Samaria is on a large desert plain, and walking across its unsheltered windy expanse of sand is a difficulty that one cannot realize until he has experienced the undertaking.

When Jesus reached the well at the gates he sat down to rest. In a short time a Samaritan woman approached the well to fill her jug with water; as she was about to leave after she had drawn the water, Jesus tenderly asked her for a drink from her jug. She thought it strange that he should ask her for water, or any other favor because she was a Samaritan and he a Jew, for the Jews and Samaritans were enemies and would not think of asking favors of each other.

It will be well to explain here why the Samaritans are not Jews, as their countries are practically one. Sargon subjugated it with heathen colonies, and when



JESUS AND THE WOMAN OF SAMARIA



this king sent the heathen there to make former Israel their home, it was so infested with lions and other wild beasts of a prolific nature that the people came to the conclusion that God had sent them as a pest to drive them from the land. Their worship was a mixture of the true God and the heathen gods. After many years the majority of the citizens of Samaria decided to change their worship, and worship the God of Abraham alone, and to further their spiritual edification they sent into Judea for priests to educate and instruct them in the religion of the Hebrews. It was not long after they had called back the exiled priests until they became devout worshippers of the true God, obeying the laws of Moses in every way. They wished to mingle in the society of the Israelites and even plead to be with them at religious soirees, banquets and public gatherings of every description, but they were refused. The Jews could not and would not tolerate them. The Jews from infancy were taught to despise a "cuthite" or Samaritan, as they were called. In time this would naturally cause an invidious feeling between the two The Samaritans considered their country countries. much more embellished with relics of ancient patriarchial times and significance than Judea. They would continually point to Mount Gerez and cite it as being more holy than Mount Moriah of Judea, which they believed to be the Garden of Allah or God, and from its holy dust Adam was made, and upon its highest peak, Noah and the Ark landed, instead of Mount Ararat.

This was the jealous feeling that existed between the Jews and Samaritans for many years. Then, of course, it was no wonder that this woman at the well thought it was strange when Jesus asked her for water. Jesus, as I have said before, sat down on the stone near the well to rest while he sent his disciples to the village to get bread.

When Jesus asked for the water she said, "How is it, that you being a Jew can ask a favor of a Samaritan?" When she said this she still had the astonished look on her face caused by Jesus asking for water, although she proceeded to offer Jesus a draught of the water from her jug in a woman's delicate and tender way. As Jesus received the draught he said to her that he could give her living water and water that would never let her thirst again.

This opened the woman's heart, for she said, "Our fathers worshipped in this mountain, and your people say that in Jerusalem is the place to worship." By this Jesus could see that she was easy to teach the right way of worship, so he said to her, "Believe me, the hour will come when neither in this mountain nor in Jerusalem will you worship the father; ye worship God without knowing him. We Jews worship that which our having received the Scriptures has taught us to know. The Messiah and his salvation must come from among the Jews, but though the Jews be right as against the Samaritans in so far as relates to the past, both are on an equal footing as to the far more glorious future, and the hour comes and now is when the true worshippers will worship the father in spirit and in truth."

The good woman listened to receive every word, but could not understand the meaning; still she answered him with an unknowing and vacuitive mind, "I know that when the Messiah comes that is called the Christ, he will tell us all things." Jesus answered her, "I that speak unto thee am he."

As great as the feeling of hostility was between the Jews and Samaritans, it shows how forgiving Jesus was by his spiritual exemplification. He declared he was the Messiah to a Samaritan, confessing for the first time to mankind that he was the Son of God, and moreover he told it to a woman, for a woman in the days of Christ was not allowed to know the laws of Moses. A Rabbi would not speak to a woman in public. A common proverb among the Jews was, "He who instructs his daughter in the law, instructs her in folly." But as I have said before, Mary, the mother of Jesus, crushed the serpent's head. Her son, Jesus Christ, has come to raise woman, and has raised her equal to, if not above, men. Morally women are better than man. They have more self abnegative power than men.

However, by this time many had gathered about the well, and after Jesus had talked with them awhile they told him that they knew he was the Messiah, the Saviour of the world.

Soon after this Jesus entered a Jewish synagogue, and in those days any one, after prayers, could read a chapter from the Law or from the Prophets. Jesus was asked by a "Chazzan," or one who has charge of the books or rolls of the Law and Prophecies, to read a chapter. Jesus took the book, opened it, and read. How Christ must have felt when he knew he was fulfilling prophecy by reading that chapter that was written hundreds of years before by Isaiah. These were the words contained in the lesson for that particular day, "The Spirit of the Lord is upon me because He has anointed me to preach the gospel to the poor; He has sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach

the acceptable year of the Lord." As He closed the book he looked up over His hearers, and said, "This day this Scripture is fulfilled in your ears."

This greatly incensed the congregation, and they said to one another, "Why He is only Joseph's son, the carpenter." They went to him and violently brought him to a precipice, and were about to cast him down to kill him, but by the help of God he turned and walked amidst them and away. As he turned to face them he seemed to paralyze their every attempt to move. He said to them as he was leaving, "A prophet has honor, except in his own country." Even Elijah was rejected by his own, and was forced to ask hospitality of the pagan widow of Serepta.

Jesus went to Capernaum, where he taught on the Sabbath day, and at Peter's home he cured the sick. From there he went to Galilee and to Lake Gennesaret; it was here the great multitude congregated to hear and see him, and here it was that he told his disciple Peter to go out a little further and dip the net and he would catch fish. He obeyed him and caught great nets full. They had been fishing all night and had not caught a fish until Christ came, and now both boats were full. Peter was overcome with emotion; he threw himself down at the feet of Jesus, and said, "Depart from me, Jesus, for I am a sinful man." Jesus said, "Fear not, from henceforth thou shalt be a fisher of men."

When they had reached the shore the disciples hurried and followed Jesus, and many of the people followed him, for he cured as he went. His cures gave the multitude more of an incentive to follow him, until he went up onto a mountain, and sat on a rock, and said to the multitude:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they who suffer persecution for justice sake: for theirs is the kingdom of God."

After Jesus had finished talking the multitude departed, and he told his disciples they were the salt of the earth, and the light of the world. He also related to them the commandments as he had revised them, that they should not kill, to forgive their neighbor, and to love their enemies, to do good to those who hated them, and to pray for those who persecuted and calumniated them. He told them of the sanctity of marriage, and said, "Let no man put away his wife, for what God hath joined together, let no man put asunder." Also they should have contrite hearts, and a good, pure intention for the sake of the Lord and not for man. He told them of the vanity of men, and how foolish it was to lay up earthly possessions, that the thief will steal, and the moth will eat, and rust decay, but to lay up heavenly treasures which will last forever.

Christ told them of the dress they should wear, and the food they should eat, that it should be plain and wholesome, and he told them of the bird that had its home in the bough and the branch, and the wolf whose home is in the ground, but the son of man must find his garments and his habitation. He said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these." He also said, "No man can serve two masters. You cannot serve God and Mammon. Swear not, let your words be 'Yea, Yea," Nay, Nay, and do unto others as you wish them to do unto you. Judge not, that ye be not judged."

After this he gave them the similitude that is the most famous, and is quoted perhaps the most of any of his parables. "They who heareth my words and doeth them, shall be like unto a wise man who built his house upon the rock; the winds blew and the floods came, and the storms beat upon that house, and it fell not, because it was founded upon a rock. But he who heareth my words, and doeth them not, I will liken unto a foolish man who built his house upon the sand, and the winds blew and the floods came, and the storms beat upon that house, and it fell, and great was the fall thereof."

Jesus also taught them how to pray. It was here he taught them the Lord's prayer. He told them, "If ye then being evil know how to give good gifts unto your children, how much more then will your Father which is in heaven give ye good gifts." "Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go therein, because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves, but by their fruits ye shall know them." "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you; for he that asketh receiveth, and he that

seeketh findeth. If your son ask bread will you give him a stone, or if he ask for a fish will you give him a serpent?"

After Jesus had explained to his disciples on the mount that earthly possessions were but of little value, he said, "Seek ye first the kingdom of God, and his righteousness, and all of these things shall be added unto you." He also said: "Cast out the beam from thine own eye, then thou canst see to cast the moat out of thy brother's eye." "Give not that which is holy to dogs, neither cast ye your pearls before swine."

After Jesus left the mountain he cured a leper by a simple lambent movement. Then Jesus passed on until he met a Roman centurion. This Roman approached Jesus and told him his servant was very ill, and that he was afraid he would die. Jesus told him that he would go and heal him at once, and the centurion got down on his knees before Jesus and said to him, "Lord, I am not worthy that thou shoulds't enter under my roof. Say only the word and my servant shall be healed." Jesus admitted this was the greatest faith he had yet found in Israel, and moreover the man was a Roman centurion. Jesus said, "Nay, many shall come from the East and the West, and sit down with Abraham, Isaac and Jacob, in the kingdom of heaven, but the Jews themselves shall be cast forth, because they will not believe in the Son of God." He then said to the Roman, "As you believe, so be it done." The servant was healed.

In passing up the streets of the city of Nain with his disciples, they met a funeral procession. A widow was burying her son, and she was in such sorrow that the situation appealed to Jesus as being so exorable that he told the widow to weep not. He touched the bier and said, "Arise!" and the young man arose and walked. The people who saw it all glorified God, and thought that a great prophet had come.

After this, a Pharisee named Simon asked Jesus to come and dine with him. Jesus accepted, and while he was at the table Mary Magdalene came in an obtrusive manner, but with love in her heart for the Savior, for she had brought with her expensive ointment, and at once cast herself at the feet of Him, and poured the ointment onto his feet, and rubbed them with her long and beautiful hair, while her tears were streaming down on Christ's feet. Jesus could see that she was truly penitent. When this proud, hypocritical Pharisee saw this, he said to Jesus, "If you were a prophet you would not allow this woman to do that, you would know what she was, and that she was a sinner."

Jesus said to Simon. "A certain man had two debtors; one owed five hundred pence, the other fifty; as neither could pay him he forgave them both; which do you think loved him the most." The Pharisee said, "I suppose he whom he had forgiven most." "You see," said Jesus, "This woman hath anointed my feet with ointment, and washed them with her tears. I am here in your house as your guest and you have not volunteered to wash my feet, or give me water for them. You did not anoint my head, but she has anointed my feet. I say unto you, many sins are forgiven her, for she has loved much."

Judas Iscariot, the son of Simon, was the one who did the talking, for he pretended that Mary was wasteful with the ointment by putting it on the Saviour's feet, instead of selling it to help the poor. This took place at Bethany, where Lazarus was, whom Jesus had

raised from the dead, and who was the brother of Mary and Martha. But the act of raising Lazarus to life after he had been in his grave four days, was not done until his next visit to Bethany. When Christ heard that Lazarus was sick unto death, he said, "Thy sickness is for the glory of God, that the Son of God might be glorified thereby." When he went to Mary and Martha's house, Martha met him and told him her brother was dead, but she had confidence that Jesus would yet save or bring him back. Jesus told her, "Thy brother shall rise again." Jesus went to the grave and wept. He lifted his eyes to heaven, thanked the Father that he had helped him, and Lazarus walked from the tomb.

Not long after this Jesus met Matthew. Matthew was sitting at the place where customs were paid, as Jesus passed. Jesus asked him to follow him, and he did as he was asked. They broke bread and ate together, after this, and it caused the Pharisees to comment on the fact of a Rabbi eating with Matthew, a publican. Jesus told them, when he heard what they had said, "They that be whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance."

Jesus came again to Lake Gennesaret, and entered a ship and taught the multitude. It was here he gave the parable of the sower. After he had given this parable he and his disciples started in the boat, for the other side of the lake. Shortly after the ship left the land a terrible storm arose. It became so rough the disciples were all afraid they would perish. They awoke Jesus, who had fallen asleep. He told them they lacked faith, and Jesus calmed the sea, and also walked upon its waters. "Be not afraid, for it is I,"

he told them. When he with his disciples landed, great multitudes of people met him. Among them was Jairus, a ruler of the synagogue. His daughter was very sick and he came to ask Jesus to go with him to heal her. On the way, he healed the woman I have spoken of before that was healed by touchng the hem of his garment.

They had not gone far after this, until a servant of Jairus came running to meet Jesus, shouting and lamenting the death of the daughter of Jairus, and also added it would be useless for Jesus to go any further, as she was dead. "Fear not, only believe," was Christ's answer. They continued on. When they arrived many were there lamenting the death of the young girl, but as Jesus came to the house he said; "Weep not, for she is not dead." They were incredulous at the remark of Jesus, because they knew she breathed no more. Jesus took into the death chamber with him Peter, James and John, and the father and mother of the girl. Jesus took her hand, tenderly raising it upward, saying, "Arise!" Instantly she arose and walked around the house, alive and well.

About this time Jesus chose his apostles from his many followers. Twelve good men must be chosen, as Jesus called them, for apostles, which means "to be sent." The names of the twelve he chose were, Peter, and Andrew, James and John, Phillip and Bartholomew, Thomas and Matthew, the publican, James, the less, Thaddeus and Simon Zelotes, and Judas Iscariot, who turned traitor to his master.

After he chose them he told them they now had the power to heal the sick, to raise the dead, and drive out devils. "Go ye to the lost sheep of Israel. As ye go into the world teach them that the kingdom of heaven is at hand. Take nothing with you but your staff, take no clothes except what is on your back; take neither money nor food. Behold I send you forth as sheep in the midst of wolves, be ye, therefore, wise as serpents and harmless as doves." "He that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

"You must suffer for my sake," were Christ's words to his disciples. He even told them they would suffer death for his sake, "But my disciples are not above me, for they will do these things to me, how much more to you." He also consoled them by telling them he would be with them, and he would speak through them, and those who heard them heard him, and those who despised them despised him.

Two by two the disciples went forth, preaching the Gospel and healing the sick, and curing the blind.

Christ also sent out seventy apostles, who were to aid the twelve. These seventy did the same as the twelve. Think for a moment what this little band of eighty-two men have done; they have subdued idolatry and paganism, and revolutionized the social, moral and religious aspect of the world. Saints were martyred, the apostles crucified as their master Jesus Christ was, multitudes vanquished and imprisoned and at times were even compelled to live, and worship, and bury their dead in the catacombs under the dismal earth. The Church has had civil combats, and become divided against itself; it has been crushed to the very earth, but it was founded on God's truth and must rise and prevail. It did rise; it pulled through and stands today an institution which is a monument of memory to the Saviour of mankind, and to the glory of God, our Father Almighty, forever and ever.

#### CHAPTER XXVI.

#### JOHN THE BAPTIST'S DEATH.

Herod Tetrarch of Galilee had married his brother's wife Herodias. John considered this a terrible sin, and he went to the king and told him he had done a great wrong and it was unlawful, as well, to marry as he had.

Herodias had a daughter by her first husband. This young lady's name was Salome. She was a beautiful girl, but did not put her beauty to good use. Salome was very much displeased with John for going to the king and telling him what he had. She and her mother encouraged the king to bind John and incarcerate him in prison. This Herod did to silence John so that he could not asperse his marriage with his brother's wife any more in public.

Herod had a birthday feast shortly after this, and invited all the princes and princesses of Galilee. During the feast Salome gave a lascivious, bizarre dance that pleased Herod the king to the extent that he offered Salome anything she desired, even unto one-half of his kingdom. She chose the head of John the Baptist. The king himself did not really want to take the life of this just man, but rather than go back on his word he ordered his executioners to go forth to the prison and cut off his head and bring it in on a charger to Salome. This command was at once executed. John's head, with the warm, godly blood dripping from it, was brought in and presented to Salome, and she gave it to her mother, who was now the queen.

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They now felt that they had avenged their petty grievance toward John. His body was afterwards buried by the disciples.

After this had been done many had gathered into the desert. Jesus was there also, and the day wore on to evening and the multitude had become hungry, and they asked if they should not send to the village for bread. Jesus asked what they had with them in the way of food. They said, "We have but five loaves and two fishes." Jesus commanded them to sit down, two by two, on the ground. They obeyed, and sat in ranks of one hundred and fifty in each rank. He took the bread, looked up to heaven, blessed it, and fed the great multitude, and they did all eat and were filled, and they took up twelve baskets full afterwards, and they that did eat of the loaves were about five thousand. After they had eaten, he said, "I am the living bread, the bread that will never perish. Eat and ye shall have life eternal."

A little while after this Jesus took Peter, James and John with him up into a mountain. There he was transfigured before them. His face was like the golden sun, and his garments became as white as snow. Moses on one side, and Elias on the other, appeared and began to talk with Jesus. When the disciples, who had been sleeping, awoke, and saw Christ's beauty, they suggested one to the other to build three tabernacles, one for Jesus, one for Elias and one for Moses. While they were speaking of this, a voice from heaven cried out, "This is my beloved Son, hear ye him." The disciples fell flat on their faces. Jesus bade them rise. They rose up and saw only Jesus. He told them to tell no one until after he had risen from the dead, what they had seen.

Moses and Elias are the greatest men in the old Law, but Jesus, in this transfiguration, infinitely surpassed the other two, showing that he wore the crown of majesty, as well as the origin of power, both in the Jewish and Christian dispensation.

Jesus was the friend of children. The mothers brought their children to him to be blessed. He said to them, "Suffer the little children to come unto me, for in their innocence they are like the angels of heaven." He also said, to become great in heaven we must on earth become innocent and humble, as children. Christ said, those who led children into sin would suffer, for their angels were ever before the face of God.

At Jerusalem Jesus related the parable of the good shepherd who would leave the flock to find the one that was lost. He said, "I am the Good Shepherd. I lay down my life for my sheep. I have other sheep that are not yet of this fold; them also I must bring. There shall be but one fold and one shepherd."

To pardon injuries was another of Christ's many habits. Peter asked him how many times he should forgive his brothers. Jesus told him to forgive his brothers seventy times seven. The prodigal son was forgiven by his father, and a fatted calf was killed on his return home, after he had spent his portion of his father's allowance to him. The boy had suffered and had herded swine, and the boy said he had sinned and was not fit to be called his son. This made the father love him all the more for he had confessed his sins, and he was the stray sheep; he had returned to the fold and the father was glad, although the other boy, who had not been given a single kid or lamb, was provoked at the father for taking in the prodigal boy after he

had wasted his patrimony: but the father was forgiving; he loved his boy better than worldly pelf; he rejoiced for the lost was found. The Prodigal Son

is one of Christ's most famous parables.

Jesus continued on, and told of the poor man Lazarus at the gate of the rich man, begging for the crumbs that fell from the rich man's table. Lazarus was afflicted with sores and the dogs licked them as he lay in pain and hunger at the gate. In time the poor man died and was taken to Abraham's bosom. The rich man also died, but was buried in hell. They were now rewarded according to their earthly merits. The rich man begged Abraham to send Lazarus to his five brothers that they might be kept out of hell; Abraham refused, saying, "They have Moses and the prophets, let them hear them."

While Jesus was celebrating the feast of the Tabernacle he left the temple on the Sabbath Day and met a man who had been blind from birth. The disciples, who were with Jesus, asked him if his blindness was any fault of his own, or his parents. Jesus answered, "No, he was made blind simply to manifest the works of God." Jesus spat on the ground, and took the mud he made from it and put it on the blind man's eyes, and bade him go and wash his eyes in the pool of Siloam. He did as he was told and returned completely cured. The Pharisees reprimanded Jesus for curing the blind man on the Sabbath Day, and Jesus told them it was not sin to do good on the Sabbath.

While in the synagogue Jesus took particular notice of the way two men went forward to pray. One was a Pharisee, and the other a Publican. The Pharisee prayed thus: "Oh, God, I thank thee that I am not like the rest of men, extortioners, unjust, adulterers;

nor am I like this Publican at my side. I fast twice a week, and give tithes of all I possess." But the Publican would not even lift up his eyes toward heaven, he was meek and humble, and struck his breast saying, "Oh, God, be merciful to me a sinner." Jesus said unto his hearers, "I say unto you, the Publican was justified in the eyes of the Lord, but the Pharisee was not, for he who exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

In the days of our Saviour it was considered an unconventional act for a Rabbi, or a man high in the social realm, to enter into a Publican's house. While Jesus was in Jericho a multitude gathered to see Jesus. Among them was a man named Zaccheus. Zaccheus was short in stature, and in order to see Christ pass by he was compelled to climb a tree and look down on him. When Jesus saw him, he said, "Make haste, Zaccheus, and come down, for today I must abide in your house." Zaccheus, with pleasure, hastened down, and took Jesus to his home. This caused the people who witnessed it to murmer, because Jesus had gone into the house of a Publican, who, because of his vocation, was considered a sinner. Jesus said to Zaccheus, "This day salvation is come into this house, for the son of man has come to seek and save that which was lost."

# CHAPTER XXVII.

# CHRIST'S TRIUMPHAL ENTRY INTO JERUSA-LEM.

After Jesus left the home of Simon the leper, where Mary Magdalene had anointed his feet, and to whom he said, "Wherever this Gospel is preached, the piety of Mary Magdalene shall be proclaimed," he went to Mount Olivet, just outside the walls of Jerusalem. From there he sent his disciples to Bethpage, a small town near by, for a burro or ass. He told them to bring the animal which would be tied by the wayside.

The disciples did as commanded, and placing Jesus on the ass, went on their way into Jerusalem. When the people saw him coming many spread their garments on the ground, and many cut branches from the palm trees for the Saviour to pass over, while the multitude cried, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord." This event is commemorated each year by what we call Palm Sunday.

The Pharisees tried to hush the people's shouting, and asked Jesus to have his disciples remain quiet. Jesus only went on into the city without answering them. As he looked up at the city, he cried, "Oh, Jerusalem, if you would have known the things that were for your peace. Seest thou these great buildings, there shall not be left one stone upon another that shall not be thrown down."

Jesus entered the Temple and drove away the money-changers and the people who were making the house of God a den of thieves, as I have before stated. He healed many sick and blind. Every one by this time was crying, "Hosanna to the Son of David!" This enraged the Pharisees, and they came to Jesus and asked him if he heard what the people were crying. Jesus replied, "Have you not read what was written by the prophet, Out of the mouths of infants thou hast perfected praise?"

Zacharias long before had foretold Christ's entrance into Jerusalem, saying "Rejoice, daughters of Zion, and shout daughters of Jerusalem; Behold thy King will come to thee, He is poor and is riding upon an ass."

There was significance in every act of Jesus Christ on his entry into Jerusalem this day. The Jews were required by the Law of Moses to procure the Lamb of the Passover. On this day Jesus put his life in their hands, as the Lamb of God, to be sacrificed for the world, that we all might pass over to where we may have life eternal.

After Jesus had uttered the parable of the marriage feast to the Scribes and Pharisees, they became enraged at him and were now trying to entrap him by his own utterings, so that they might have some evidence against him to enable them to get him out of their midst forever. They then sent for some of Herod's friends, who came to Jesus and tried to flatter him for his bravery in declaring his opinions openly. When they thought their cunning duplicity had forced Jesus to give damaging testimony against himself, they asked him whether it was lawful to give tribute unto Cæsar, or not. It was useless to try to entrap a

man of God, which they probably saw later. If Jesus had said "Yes" to their question, the Jews would have hated him as being an enemy to their country, and if he had said "No" the king would say he was against the laws of the Empire. So Jesus said nothing, he only asked for a penny. When he took the penny he asked them whose image was on the penny. They said, "Cæsar's." Then said Jesus, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Their malice turned to admiration for his wisdom, as they left him.

From here Jesus went to Mount Olivet, and sat down with his disciples and told them of the destruction of the temple, and when the city of Jerusalem would be destroyed, also when the end of the world was to take place. He told them the city would fall, as it did under Titus, son of Vespasian, Emperor of Rome. He told them when the Gospel was preached in every part of the world, then the world would come to an end "Signs shall appear, the sun shall be darkened; the moon shall not give her light, the stars shall fall from heaven; the earth shall be shaken; the sea shall roar. Then shall the Son of Man appear in his majesty with his retinue of angels, which will gather together the elect from the four winds. But no one knows the day or the hour but the Father alone."

Just thirty-seven years after this prophecy Jerusalem fell, the Temple was burned and the Jews were carried into captivity, never to return. If this is true, why not believe the other will be true, and not very far away, for the Gospel is now being preached over the entire world?

#### CHAPTER XXVIII.

### THE LAST JUDGMENT.

This was probably the last public discourse Jesus ever gave. His disciples were present, for he exhorted them to prepare for it. "There will come the Son of Man surrounded by his angels and seated on a cloud, while all the nations of the earth will be gathered together before Him. The angels will separate the good from the bad. The good shall be placed on the right of the Son of Man and the bad on the left. Christ will say, "Come ye good, blessed of my Father, possess the kingdom prepared for you from the foundation of the world." But to the rest he will say, "Depart from me, ye cursed, into everlasting fire which was prepared for the devil and his angels. They are eternally damned, but the just will go into life everlasting."

When Christ came to earth he was poor, and born in a stable, and later was spat upon and crucified. When he comes again he will appear in all his glory as a judge, surrounded by his majesty, and ten thousand saints and angels. The cross, once so much despised, will then be the emblem of his glory.

## CHAPTER XXIX.

# THE PASSION AND DEATH OF OUR SAVIOUR.

The time had come when Jesus must fulfill his promise, that he would give his body as bread and his blood as wine to eat and drink, that we may never hunger or thirst. Jesus bade Peter and John go into the city and prepare the feast of the Passover. This they did, in the upper chamber on Mount Zion where King David was buried.

The twelve apostles and Jesus met at the appointed time. This was the meal our Saviour desired more than any meal he had ever had. During his life, looking upon humanity that was so morally depraved, caused his hunger, and this hunger made him glad that the hour had come that he could instigate a new sacrifice, whereby and through the bread and wine of this Holy Supper, the souls of men from that hour until now, and forever, can be saved, and this world made better.

After Jesus had washed the feet of the twelve apostles, to show them that if the master washed the servants' feet, they should be subservient to each other in the same way, they gathered about the table to partake of food, under the hostage of the Son of God. This was the beginning of Christ's Passion. Christ lifted his eyes toward heaven; as he held the bread in his hands, he blessed it and handed it, as he broke it apart, to his disciples, and he said, "Take ye, and eat, this is my body which is given for you." This has

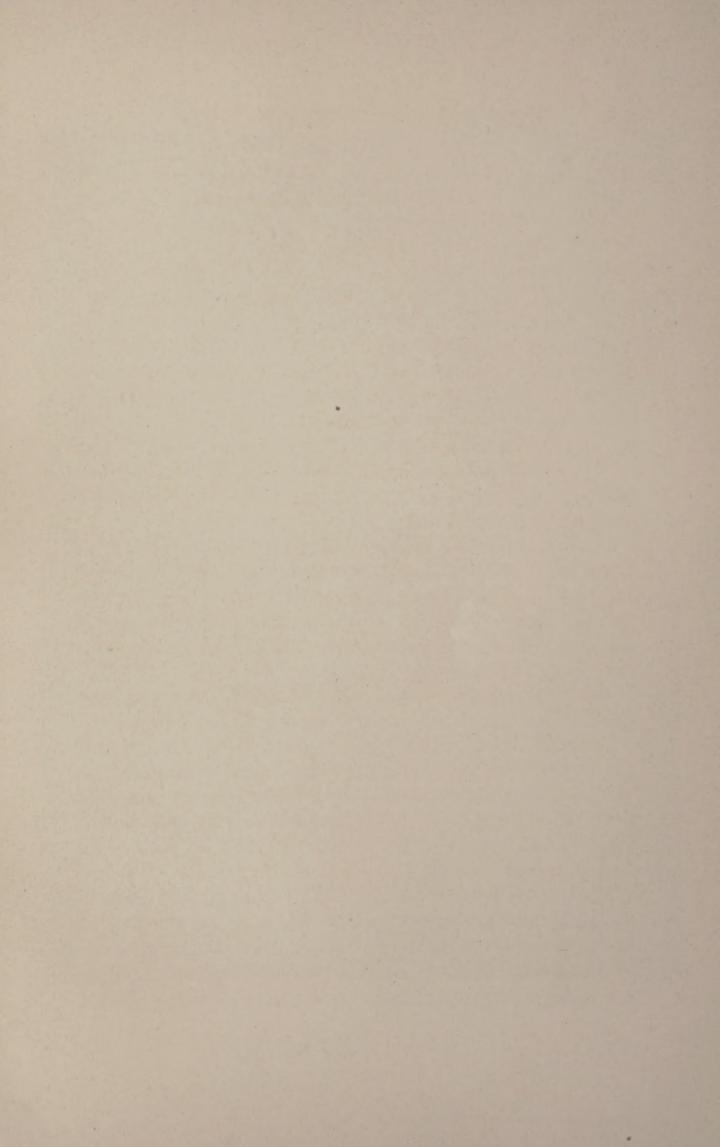
transubstantiated his divine body into bread, or the blessed host. Then Jesus took up the chalice of wine and gave thanks, blessed it, and gave it to his disciples saying, "Drink ye of this, for this is my blood of the New Testament, which shall be shed for many for the remission of sins. This do in remembrance of me." "But behold the hand of him that betrayeth me is with me on the table. The son of man goeth as it was determined, but woe unto the man by whom he is betrayed." They all wondered which of the twelve men Christ was referring to. Christ continued, saying, "I appoint a kingdom unto you, as my Father has appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

Christ said, "Behold Peter, Satan hath desired to have you that he might sift you as wheat." Peter answered Jesus that he was willing to go into prison or unto death for him. Jesus said, "Peter, the cock shall not crow this day before thou shall thrice deny that thou knowest me."

The sacrament of the altar is now instituted, the same as is used in the Holy Catholic Church of today.

They now all passed out to the Mount of Olives, but Jesus was depressed, for he knew he was to be betrayed by Judas Iscariot. The disciples all knew it was Judas, for John asked Jesus who it was that would betray him. Jesus said, "It is he to whom I will hand bread dipped," as he dipped the bread in the wine and handed it to Judas. Judas ate the bread at once, to go and further his treason against his God and Saviour.

Jesus said, "Now, as the Son of Man is glorified, I will be with you only a little while." Peter asked





CHRIST IN THE GARDEN OF GETHSEMANE

where he was going. Jesus said, "Where I go, thou canst not follow now. Before I go I will give you a new commandment: Love one another." "I will go and prepare a place for you in my Father's house. You will have another paraclete who will teach you all things and will abide with you forever. I am the way, the truth, and the light." He lifted his eyes heavenward, saying, "Father the hour is come, glorify thy Son. I pray for my apostles—sanctify them. I pray for those who through these apostles' words shall believe in me."

From here they went to the Garden of Gethsemane. As they entered, Jesus left his disciples and went to a large olive tree to pray. As he left he called Peter, James and John to him and told them his soul was oppressed with grief, and said to them, "Pray that ye enter not into temptation."

He left them and under a large olive tree, which stands until this day, he knelt to pray, saying, "Father, if thou be willing, remove this cup from me; nevertheless not my will but thy will be done." An angel came to strengthen him by giving him wine in a chalice. After this Jesus arose from his knees and went to his disciples, who were sleeping. He awoke them and reproached them for sleeping, instead of praying, lest they enter into temptation. At this, Jesus said, "Arise let us go; he that shall betray me is at hand."

Many priests, Judas Iscariot, and the Roman soldiers were seeking him with lighted torches. Judas was leading them. As Judas approached Jesus, he said, "Hail, Rabbi," and kissed him, for he had told the soldiers, "He whom I kiss is he." Jesus turned to the multitude and asked them whom they sought. They said, "Jesus of Nazareth." He answered, "I

am he." At first many of them were overcome with fear. Jesus said, "You have sought me as you would a thief. I have been in the Temple each day and ye did not touch me." At this they advanced and arrested him. Peter's anger was aroused to the extent that he drew his sword and cut off the ear of Malchus, a servant of the high priest. Jesus reproached Peter for this by saying if he needed help his Father would send him legions of angels. Jesus at once caused the ear to be healed.

The soldiers then bound Jesus and the disciples left, excepting Peter and John, who followed at a safe distance behind. They took Jesus before the high priest Annas, where they all sat about the fire. A young woman who was a servant of the high priest said to Peter, who had come on behind Jesus, and also sat by the fire with them, "He is one of them," and pointed her finger at Peter, "This man was with him." Peter answered, "Woman I know him not." Another that was present said the same, accusing Peter of being with Jesus; Peter answered, "Man, I was not." After an hour had passed still another said, "He was with Jesus, for he is a Galilean." As Peter said, "I know not what thou sayest," the cock crew. Jesus looked poignantly at Peter, and then Peter remembered the words of the Lord, that he would deny him thrice becock crew. This caused Peter to weep fore the bitterly.

They now mocked Jesus and smote him, and blindfolded him, and smote him again, and asked him if he had power of heaven to tell them who had smote him. When morning had come they led him to the council chamber and there they asked him if he was the Son of God. Jesus said, "If I tell you, you will not believe." Hereafter shall the Son of man sit on the right hand of the throne of God."

"Art thou the Son of God?" they asked. "Ye say that I am," Jesus answered. "What need we of any further witness, for we have heard ourselves of his own mouth."

Jesus was led from here and taken before Pilate, the Roman Procurator. His accusers said, "We found this fellow perverting the nation and forbidding tribute to Cæsar, saying that he himself was Christ, the King." Pilate asked Jesus if he was King of the Jews. Jesus answered, "Thou sayest it." Pilate, addressing the multitude said, "I find no fault in this man."

"He stirreth up the people from here to Galilee," they retorted. Pilate asked them if Jesus was a Galilean. They answered him in the affirmative, and also added that he was under the jurisdiction of Herod, the King who was at Jerusalem at that time. He was at once led away to Jerusalem where he was questioned by Herod, who was glad to see Jesus, out of curiosity. Jesus refused to answer any of his questions. This enraged Herod, the King, and he mocked Jesus and arrayed him in red garments and sent him back to Pilate. This made Pilate and Herod friends after being enemies for years; crediting each other's judgment was perhaps the cause of the reconcilation.

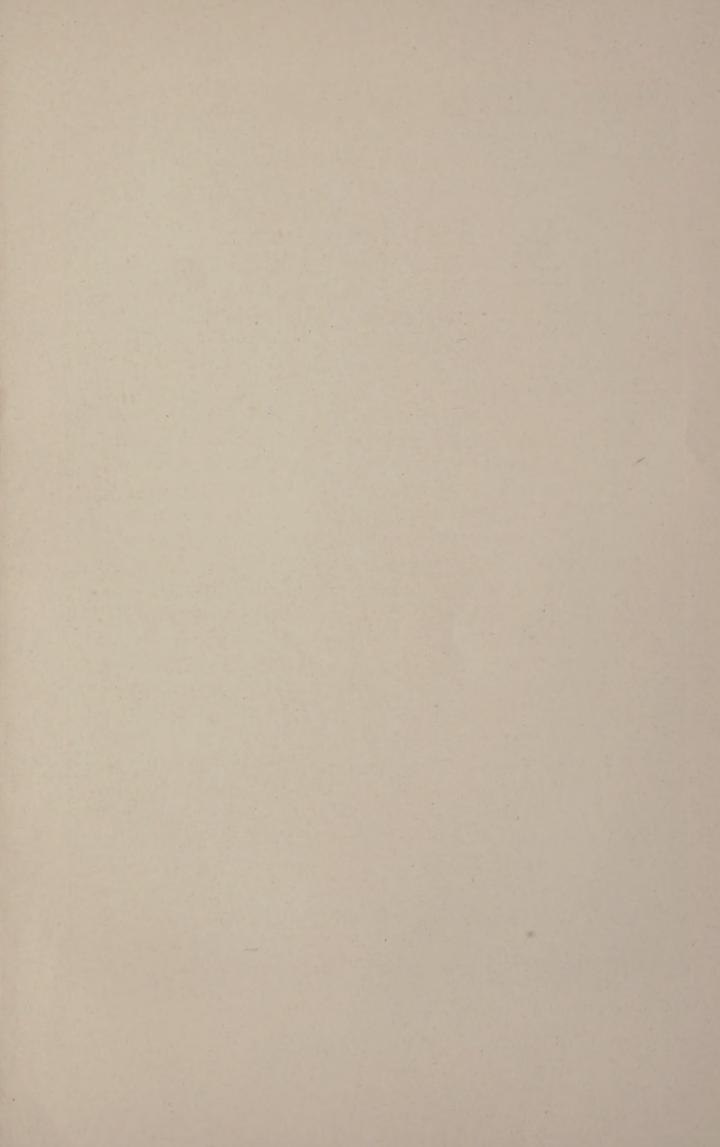
Pilate gathered together all of the chief priests and rulers and told them that he could see no fault in this man worthy of death. "I will therefore chastise him and release him, for we must release one at the feast." The multitude cried out, "Away with this man, release unto us Barabbas, who for murder was cast into prison." Pilate's wife informed Pilate that she had

had a dream this day and had suffered much because of Jesus, and she said to Pilate, "Have nothing to do with this just man, for I have suffered many things in a dream because of him."

Pilate was willing, and even anxious to release Jesus and appealed to the multitude for this purpose, but they were obdurate; they only answered by saying, "Crucify him, Crucify him." Pilate was really not a bad man at heart. He held no malice toward Jesus. If Pilate could have brought his own plans that were no doubt in his mind at this hour into execution. Christ's history would have a different termination, for Pilate said to these pagan assassins for the third time he could see no fault in this man. "What evil hath he done?" he asked them. "I will chastise him and set him at liberty." He was chastised by scourging to a post, a crown of thorns placed on his placed brow and pressed down with such force the blood streamed down his face in rivulets from the wounds they made. A reed was handed him as a sceptre and during all of this time they were still demanding his life, until Pilate had to give in to them. He said to them; "Shall I crucify your King?" "We have no king but Cæsar," they answered unanimously.

Then delivered he him unto them to be crucified. Pilate washed his hands in a bowl of water that was brought to him; this was a custom of the Romans when they did not want to sully their souls with the blood of the innocent. "His blood will be on us and our children," the rabble shouted. They now took off the red robe that Herod had put on him and gave him his own garments, and then they led him down the Via del Rosa or the Street of Sorrows.

Simon, a Cyrenean, was made to help Jesus carry





CHRIST BEARING THE CROSS

the cross, and Pilate wrote a title and put it on the cross, and the writing was, "Jesus of Nazareth, the King of the Jews." The chief priests of the Jews said to Pilate, "Write not the King of the Jews, but that he said, 'I am King of the Jews." Pilate answered, "What I have written, I have written." As they led Jesus on to be crucified they spat upon him and hailed him as "King of the Jews."

Jesus fainted under the weight of the cross. His face was covered with blood and perspiration. Veronica, a tender-hearted woman, approached Jesus, and thinking she could mitigate his suffering a little, wiped the perspiration and blood from his brow and pressed a clean linen cloth about his face to absorb the perspiration and blood, and when she removed the cloth an exact imprint or likeness of Christ was left on the linen. Jesus said to her, "My Father will reward you for this kind act." After Jesus arose from his faint and was helped by Simon to carry his cross, they marched on to the mount of death, called Golgotha, meaning "the place of the skull."

Among the many who followed this march of death were women lamenting and bewailing Jesus. Jesus said to them, "Daughters of Jerusalem, weep not for me, but for yourselves and children, for behold the days are coming when you will say, 'blessed are the barren and the wombs that never bore,' then shall they begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us,' for if they do these things in a green

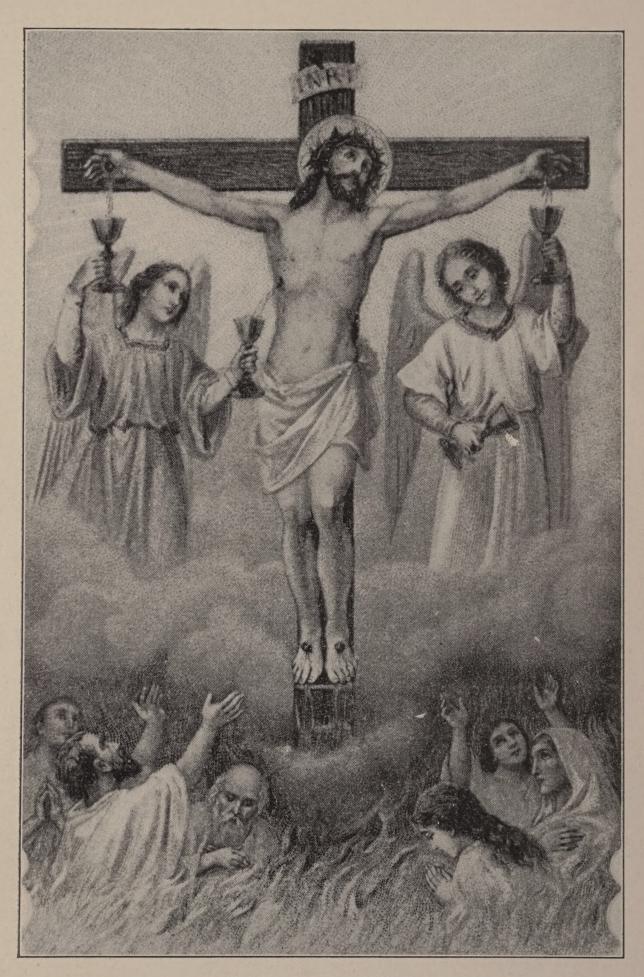
tree, what shall be done in the dry?"

There were also two malefactors to be crucified with Jesus; they were thieves, and one was to be crucified at Christ's right side and the other at his left. After they reached Calvary they nailed Jesus to the

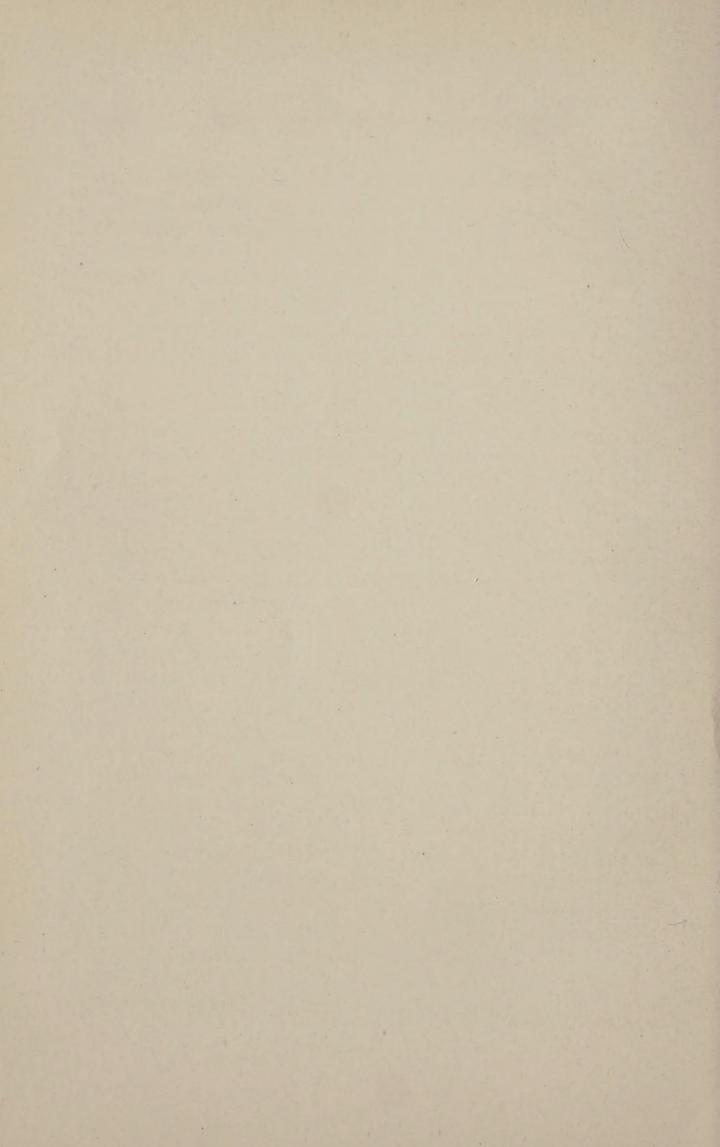
cross and tied, with ropes, the thieves to the cross, with their arms over the cross-beam. After a while Jesus called for water. They placed a sponge saturated with vinegar and gall on the end of a reed to his mouth. Jesus tasted but did not drink. They parted Christ's garments and cast lots that it might be fulfilled which was spoken by the prophet, "They parted my garments among them and upon my vesture did they cast lots."

The scroll or superscription that Pilate wrote was placed on the cross above Christ's head, which was a custom among the Jews when they crucified a criminal. The crime imputed to him was nailed in large letters above his head on the cross. Over Christ's, as I have said before, was: "This is Jesus of Nazareth, the King of the Jews," and they who passed by while Jesus was dying on the cross reviled him and with risibility, said, "Thou, who canst destroy the temple in three days and build it up again, save thyself; if thou be the Son of God, come down from the cross. He saves others, Himself he cannot save. Come down and we will believe in Him. He trusted in God; let him deliver him now, if he will have him, for he said, 'I am the Son of God.' " Jesus replied by saying, "Father forgive them, for they know not what they do."

From the sixth hour there was darkness over the land, and at the ninth hour Jesus cried, "Eloi, Eloi, lama, sabachthani," which is to say, "My God, my God, why hast thou forsaken me?" They thought Jesus was calling for Elijah, and as one of the soldiers was about to place a sponge of vinegar to his nose and mouth they said, "No, do not touch him, Elijah will perhaps come and take him down from the cross."



THE CRUCIFIXION



One of the thieves at Christ's side said to Jesus, "If thou be the Son of God, save thyself and save us." But the other thief who was being crucified at Christ's side said, "Dost thou not fear God, seeing thou art in the same condemnation, and we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." And he also said, turning to Jesus, "Lord, remember me when thou comest into thy kingdom," and Jesus said unto him, "Verily, I say unto thee, this day shalt thou be with me in Paradise."

The heavens were dark; the atmosphere was stifling; men were frightened, women weeping; the old were praying; the young men were crying. Mary, the mother of Jesus, with John and Mary Magdalene, were near the cross. Jesus, in the last moments of his suffering saw his mother and said to her, "Woman, behold thy son," and then addressing John said, "John, behold thy mother." John was from this hour on, the son and protector of the widowed mother of Jesus.

At this moment Jesus gave a loud cry and said, "Father, into thy hands I commend my spirit." He dropped his head to one side, and murmured, "It is finished," and he gave up the ghost. When the centurion saw this, he said, "He was truly the Son of God." And behold the veil of the temple was rent in twain, and the earth quaked; the rocks crumbled, the thunder roared, the winds shrieked, darkness prevailed, men wailed. The graves opened and gave up their dead occupants, which were saints that walked again.

It would be well to say a word about the veil of the Temple being torn as our Saviour died. That moment the old Law died, and the new Law was born. God himself instituted the sanctuary of the temple for this veil that was rent was the stone wall that kept the Gentiles and the Laity from the altar, or Holy of Holies. This was a sign directed from Heaven that from Christ's death on, all Jews, Gentiles, Greeks and Romans had, and have, an equal right and chance before both God and his altars. The bloody sacrament of Moses had passed away forever, and now there was substituted a better and purer one, that of the body of Jesus Christ, the Lamb of God. We all know there is room for all, and that he loves even the least of us, for he said it in the one word, "whosoever," and in the short sentence, "In my Father's home there are many mansions, if it were not so, I would have told you."

It is well to say a word about the suffering that our Saviour underwent on the cross, that one can better imagine after witnessing the Passion Play at Oberammergau, Bavaria.

One could see that the more they tried to belie and traduce this holy man on the cross the more they magnified his glory. The vanquished was the victor; the persecuted was the exalted; and by causing death they brought forth life, and by taking man they brought forth God, and the more they reviled him the more they glorified him. The more he suffered the more heavenly he grew. Although in agony, he was tender, gentle Jesus to the last. He cursed no one, he loved all; he lived nobly and died bravely; he surrendered his soul to his Father, his body to his brothers, and his teachings to the world forever. This was the mortal end of Jesus Christ, our Lord, to whom be praise and benediction forever and ever.

## CHAPTER XXX.

# TAKEN FROM THE CROSS.

The first act of the sublime tragedy has been por trayed. The leading character, who has been playing the title role, has been slain. Still the drama must go on! The curtain rises—never to fall until the consummation of the world, and in this second act, that is called the Christian Era, even the least of us can play the leading part, for all are on an equal basis now. Christ said that we could do as great, and even greater things, if we play life's drama with a heart like his; and when the theatre of the world is at an end, as Thespians of his decalogue on earth, the same we will be in heaven eternally.

Christ was crucified on the eve of the Sabbath, that the bodies of the criminals would not be open to exposure during the solemnities of the Passover. The legs of the two thieves were broken that they might die sooner, but when they approached the body of Jesus, his soul was already in the bosom of his Father in Heaven, and one of the soldiers ran his spear into Christ's side, and the blood flowed freely from the wound. This soldier became a believer at once.

Joseph of Arimathoea, a member of the Sanhedrim who was a believer in Jesus, and who was a man of wealth, went to Pilate and asked for the body of Jesus. It was given him, and he with the help of Nicodemus came and took the body down from the cross and embalmed it, and laid it in a tomb that had been hewn out

of the solid rock, or monolith. Although this tomb belonged to Joseph, he dedicated it to the Saviour for all time.

After Christ's body was laid in the tomb a large stone was rolled before the opening of the tomb, and Pilate had soldiers on watch for fear Christ's followers would remove the body, for they knew the prophecy that in three days Jesus our Lord would be resurrected from the dead, and would ascend to heaven. Therefore, Roman soldiers had been placed to guard the tomb.

The bones of Jesus were not broken, and it had also been written that the bones of the Lamb of the Passover were not to be broken. One can see a fitting significance between every act and law of the Old and New Testament, as I have said before.

## CHAPTER XXXI.

## THE RESURRECTION.

Jesus was but two days in the tomb, and on the morning of the third day the guards were overwhelmed by an earthquake, and, at the same time, by the appearance of an angel who rolled away the stone at the entrance of the tomb. Jesus arose from the sepulchre, his face aglow like unto the rays of the midday sun. This frightened the guards to such an extent that they fled into the city.

Early in the morning of the third day, Mary Magdalene, and Mary the mother of James, and Salome, came to the tomb to embalm Christ's body. When they arrived, to their surprise, the stone at the door of the tomb had been rolled away, and the sepulchre was empty. Mary Magdalene immediately ran to inform the apostles of what she had seen. The others remained and entered the tomb. When they looked down at the sepulchre they beheld an angel, and were frightened, but the angel said, "Fear not, for Jesus, for whom ye seek, is risen, and has gone before you into Galilee, where ye will find him." The angel also told them to bear this news to the apostles, and especially to Peter.

As soon as they had left, Peter and John came to the tomb, for they did not believe Mary Magdalene and had come to see for themselves. As soon as they entered the tomb they were convinced that Jesus had risen; the linen that he had been wrapped in was all that

remained.

After Peter and John had gone, Mary Magdalene returned to the tomb crying for the loss of her friend and Saviour's body. As she entered the tomb angel greeted her and asked her why she wept, and she answered, "They have taken away the body of my Lord, and I know not where they have laid him." She was unaware that she had been speaking with an angel, and as she turned and walked out of the tomb she met Jesus, but did not recognize him. Thinking he was a gardener, she asked him where the body of her master was. Jesus said, "Mary," and recognizing him she threw herself at his feet. Jesus told her he was to ascend to his Father soon, and that she must hasten and tell the apostles. Mary did as she was told, but the apostles would not believe her.

The guards who had fled from the tomb were bribed not to tell what they knew, as the chief priests did not want this to become public, as it would only prove Christ's divinity.

In the evening of the same day that Christ had arisen from the tomb two of the disciples, who were on their way to Emmaus, a small town near Jerusalem, met Jesus, but he was unknown to them at this time, and they thought he was a stranger. When conversing, one of the disciples, who was named Cleophas, asked why it was he had not heard the news at Jerusalem about Christ, and if he was a stranger in those parts, and they at once informed him about that which had occurred, and that they believed he was the Messiah. They also told him that much hope had been entertained in him, and that when the truth was about to be proven the Jews had crucified him, and that they had heard it said that he was resurrected. The unknown

man explained some of the prophecies of Moses to them, as they continued on to the small town.

When they reached the little village of Emmaus they asked the stranger to remain with them, as it was evening. The stranger accepted their hospitality, and when they were seated at the table he took bread and blessed it and gave it to them. When this was done the disciples knew their stranger guest to be the Lord. Jesus immediately vanished from their presence.

The disciples, very much excited, hastened to Jerusalem to tell the other apostles, and when they arrived they found Peter in an excited state of mind also, he saying he had seen the Lord. They related to Peter, and the other apostles, their experience, and as they were talking Jesus entered and said to them, "Peace be unto you." They first thought this to be a spirit, but not Jesus, but were soon convinced when Jesus exhibited the wounds from the nails, inflicted at the time he was crucified.

Jesus spoke unto them, saying, "As my Father has sent me, I also send you." As he breathed the Holy Ghost upon them he said, "Receive ye the Holy Ghost; whosoever sins ye forgive, they are forgiven them."

Thomas, one of the apostles, had not been present at this meeting, and would not believe when the others told him what had happened. Some days afterwards Jesus appeared again, and this time he was seen by Thomas, who said, "My Lord and my God." Jesus said, "Because thou hast seen me, Thomas, thou hast believed; blessed art they who hast not seen me, and hast believed."

As had been commanded by Christ, the apostles went into Galilee, and Jesus met them at Lake Genne-

saret. For the second time their nets were filled with fish by a miracle when Jesus was near.

After the fish had been cooked, and they sat down to eat, Jesus said to Peter, "Dost thou love me more than these?" Peter answered, "Yea, Lord." Peter was then appointed chief over all the apostles. Jesus said unto him, "Feed my lambs," repeating it three times; then he said, "Feed my sheep." By feeding the lambs was meant the apostles, and the sheep they who were faithful to the church.

After this Jesus appeared several times to his apostles and instructed them for their future work. Forty days after his resurrection he appeared for the last time to them, as they were assembled at Jerusalem. He commanded them to stay in the city for a few days that the Holy Ghost might come upon them, after which they were to go forth and bear testimony of him, not only in Judea, but to the four corners of the earth.

The promise of the Holy Ghost to come, was fulfilled ten days later, when it came in the form of fiery tongues upon the apostles.

# CHAPTER XXXII.

## THE ASCENSION.

Christ led his apostles out to the Mount of Olives, and said to them, "All power is given to me in heaven and on earth. Go ye into the whole world and preach the gospel to all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, and behold I am with ye always, even to the consummation of the world."

He lifted up his hands and blessed the apostles, and while he was still in the act of blessing them, he slowly rose from the earth and ascended into heaven.

Before the apostles left the Mount of Olives, two angels came and told them that Christ would return again. They adored God for this, as they were filled with grief when Christ left them.

The apostles now returned to Jerusalem and waited ten days from the time of the ascension. The Jewish Pentecost was being celebrated on this day, and the apostles were in the upper chamber, above David's tomb. Suddenly a great wave of air came into the chamber, and with it came cloven tongues of fire that rested upon the apostles, and they were filled with the Holy Ghost. After this they were brave, and unafraid, and went forth to preach the Gospel.

The prophecy of Joel was now fulfilled, "It shall come to pass, and I will pour out my spirit on all flesh."

Great multitudes had come to Jerusalem, and they surrounded the place where the apostles were. They could hear the apostles speaking in different, tongues, which greatly surprised them, and they were very much more astonished when they were told of the

fiery tongues coming upon them.

The apostles said to the people, "Jesus of Nazareth, a man of divinity and performer of miracles, who was sent by God, and who was crucified by wicked men, has ascended to heaven and sits at the right hand of God. He has poured out his spirit upon us; he is the Saviour and the Lord of Heaven and of earth." The multitude was impressed, for they could see there was something superhuman in their speech, and three thousand people were immediately baptized.

From this time on, day by day, the Church grew, until today it has touched every point on the entire

earth.

# CHAPTER XXXIII.

# THE APOSTLES AFTER THE RESURRECTION.

Peter's first act was to heal a lame man who was asking alms. "Gold or silver I have not," Peter told him, "but what I have I will give; in the name of Jesus Christ, rise and walk." He at once arose and walked, a cured man. Thousands were converted who had seen this act of Peter's.

Peter and John were summoned before the council after this, and were told to cease the practice of healing. They would not stop, and were thrown into prison, but angels unlocked the cell doors, and they went again and preached in the temple to the people. This enraged the council and they decided to kill Peter and John, who had been released from the prison during the night, by an angel. However, one of the members of the Sanhedrim saved them. His name was Gamaliel, and he said, "Men of Israel consider well what you are about to do. If this be the work of man it will soon fall to nothing, but if it be the work of God you can not destroy it." This advice was not heeded by the other members of the council, and the apostles were scourged and forbidden to preach, but they continued on and paid no attention to the demands of the council.

The first martyr after the crucifixion was St. Stephen, who was one of the seven deacons of the church, and whose duty lay with the temporalities of the church. Phillip was another who was equal in power to Stephen; they were to see that food and raiment was supplied to the apostles, so that they might keep on

preaching the Gospel undisturbed. Stephen was accused by the people of blaspheming and preaching against the Law of Moses, and was led out of the city and stoned to death. Saul, or Paul as he was called later, was present at this execution, and was one of the most bitter enemies of the Church and its followers, in all Judea.

After the death of Stephen, Saul went to the high priests and asked them for power and authority to go to the synagogues in Damascus and seize every man, woman and child found preaching or teaching Christianity. This authority was gladly given him, and he started for Damascus.

On the way to Damascus a dazzling light surrounded Saul, striking with such fury that he fell from his horse to the ground, and a voice was heard, "Saul, Saul, why dost thou persecute me?" Saul asked who was speaking, as he could see no one, and the voice answered, "I am Jesus, whom thou persecutest." Saul was overcome and in a frightened state of mind asked what he should do. Jesus bade him arise and go into the city, where he would be told what to do. When Saul arose from the ground he was completely blind, and his companions led him on into Damascus, where he stayed for three days at the home of one Judas, neither eating nor drinking while there.

Ananias, a good man who lived in the city of Damascus, was told by the Lord to go to Saul and heal his blindness. This he did, and when Saul was able to see again he was baptized, and his name was changed to Paul at this time.

Paul worked with great zeal and energy for Christianity, becoming one of the most powerful disciples of Christ.

Peter visited the different churches of Judea, and at Lydia he cured Eneas, who had been confined to his bed for eight years with the palsy; at Joppa he brought to life the charitable Tabitha, who made lace, that was called Dorcas lace, and sold it to help the poor.

While in Joppa, Peter had a vision, which vision also came to a man by the name of Cornelius. While they were speaking together, surrounded by many Gentiles, the Holy Ghost came down upon them and they began to speak in many tongues. Cornelius explained the vision to Peter, and he knew that it meant that thereafter there was to be no distinction between Gentiles and Jews in the Christian church, and that Christ had died for all mankind. All the Gentiles present were baptized, and this was the time that the first Gentiles were taken into the church. From that time on the apostles baptized both Jew and Gentile. Paul especially was the apostle to the Gentiles at Antioch. Here the converts were first called Christians, and thus the name arose, Christians, or followers of Christ.

On Peter's return to Jerusalem, from Joppa, he was cast into prison by Herod Agrippa, but the angel again gave him his liberty, and he went to the home of Mark, where he found them praying to God and asking Him to let their leader at liberty, and when Peter walked in they were frightened, yet gladdened at heart.

St. Paul and Barnabas preached at Antioch to both the Jews and Gentiles, and from there went to Cyprus, an island in the Mediterranean Sea. At Cyprus, while Paul was proselyting to Sergius, the Roman pro-consul, Elymas tried to turn Sergius from the little faith he already had in the new teachings, and Paul (with the help of the Holy Ghost) struck Elymas blind. This convinced Sergius and he was baptized.

From there Paul and Barnabas went to Asia Minor. At Pisidia Paul preached to the Jews first, but they ignored his precepts and he then talked to the Gentiles. The Jews harassed Paul and Barnabas until they left Antioch and went to Lystra of Lyconia. It was there that Paul was stoned and dragged from the city and left for dead; however, he recovered and went on to Derbe.

From Derbe they went back to Antioch, where they met the other apostles, and they decided on the question of whether circumcision should be imposed upon the Gentiles when they accepted Christianity. It was decided that circumcision was not necessary. Peter said, "As God has made no difference between Jew and Gentile, giving the Holy Ghost to one as well as to the other, there should be no difference within the church."

# CHAPTER XXXIV.

# PAUL'S SECOND JOURNEY.

When Paul started on his second proselyting journey, he passed through Syria, and into Asia Minor, preaching as he went. At Troas he had a vision that guided him on and into Macedonia.

Paul sailed for Macedonia accompanied by his converts, Silas, Luke and Timothy. They arrived at Philippi, the capital of Macedonia, and there Paul made his home with a merchant named Lydia, one of the new converts. At this city Paul was imprisoned, and freed by divine intervention.

From Macedonia he went to Thessalonica, and then to Berea, and from there to Athens, the capital of Greece. He saw at once how the people were given up to idolatry, and he was aroused and preached in the public market place. He was then taken to the Areopagus, where the philosophers and leading men of the city were assembled, and was asked to state analytically the nature of his doctrine. From the hill of Mars he rose and spoke to the multitude, saying in part, "Athenians, in passing through your city I found an altar on which was written, 'to the unknown God;' what you here worship without knowing, I preach." He then went on and gave a long and detailed thesis on the nature of God and the religion of the Christian Church, and also spoke of the resurrection. Dionysius, a member of the Areopagus, was converted at once. Paul's utterance was beautiful and impressive, and

thousands were converted at Athens, as well as at Corinth, where he went on leaving Athens.

From Corinth, Paul went to Ephesus, and then back to Antioch again. After remaining there, and in Jerusalem, for a short time, Paul started out on his third evangelistic voyage. Ephesus was a Roman possession at this time, so Paul went back to Ephesus, in Asia Minor. This was the place at which St. Luke died and was also buried. The great Temple of Diana is also located there. St. Paul baptized twelve of his converts on this trip, who afterwards took up the work of evangelizing after Paul had left for other parts.

On this last visit to Ephesus, Paul was persecuted. The silver-smiths, who made their livelihood by selling miniature temples of the great temple of Diana, saw that because of Paul's converting the people their business was being utterly ruined, and Demetrius, who was a leader among them, roused the people against Paul, and had it not been for the protection afforded by the local police he would have been killed. It was probably on this visit that St. Paul wrote his Epistle to the Ephesians.

After this, Paul went to Macedonia again, and also to Greece, after which he returned to Asia and preached at Troas for the second time. At Troas he brought back to life the boy who fell from the window, at one of his meetings, and was killed.

From Troas, Paul went to the islands in the Grecian Archipelago—Lesbos, Samos and Miletus. It was from the island of Miletus that the poetess Sappho sang her unimpugned poetical conceptions. From this island Paul sent for his followers, who were at Ephesus, to come to him, and after a few weeks spent in their company he bade them good-bye forever. The Holy Ghost

had informed him that he was to meet with great affliction at the hands of men, when he returned to Jerusalem. As he bade his followers good-bye he told them to cling to the cause that he had taught them to uphold and worship, and commended them to God, "who will be able to give you an inheritance among his saints." Kissing them an affectionate good-bye he left them forever.

Paul returned to the holy city to be persecuted by the Jews, who hated him because he had converted so many of their race, and they also knew him to be a very powerful evangelist. As soon as he returned to the holy city the Jews conspired against him, and in order to save his life the authorities sent him to Felix, the Governor of Cesarea. He remained a prisoner at this place for two years, after which he appealed to the Emperor of Rome to allow him to come to Rome.

Paul's voyage to the Italian capital was his last; when the vessel on which he was traveling was within a few miles of the Island of Malta, a severe storm came up, wrecking the ship, and Paul's life was saved by a miracle. He then journeyed on to Rome. In Rome he was kept in respectable captivity for two years, and it was probably during this time that he wrote the Epistle to the Romans.

After Paul left Rome he visited some of the places in which he had formerly ministered, and preached anew to the converts to confirm them in the faith. He then returned to Rome in the year A. D. 67, this being his last trip.

Emperor Nero was now the ruler, and he had succeeded in raising a cruel persecution against the Christians of Rome, accusing them of causing the great fire that destroyed much of the capital city. This fire was

later thought to have been started by Nero himself, that he might make it appear that the Christians had done so, and thus have cause to persecute them. St. Paul was imprisoned, and in a short time beheaded. This ended the earthly career of the greatest of the apostles.

Paul was never married. Although he was not one of the twelve apostles that partook of the Holy Supper with Christ in the upper chamber, he has been universally exalted as equal to and even greater than any of the initial twelve apostles.

I have said little, thus far, of the other apostles. During the time that St. Paul was working with such great zeal and energy, the other apostles had not been idle. Every place they could go with impunity, and many places without, they went and preached the Gospel, well knowing that they were placing their lives in jeopardy. Some of them went to India, some to Persia, and some far into the interior of the Asiatic continent.

The Epistles of Paul and Peter, and the four Gospels by Matthew, Mark, Luke and John, as also the Revelations by St. John, written while he was in exile on the Island of Patmos, and also several other short books, were gathered together and are called the New Testament.

St. Peter preached for a while at Jerusalem, and then went on to Antioch where he founded the capitol of the apostolic labors. After many churches had been established, he moved to Rome, where he established the Holy See that remains today. The popes of Rome are his legitimate successors. At the time Paul was beheaded, Peter was crucified with his head down. All the apostles were martyred for the cause they so

devoutly upheld, excepting St. John, who took care of the blessed Virgin, mother of our Lord, until her death.

Shortly after the death of the Virgin Mary, John was cast into a large kettle of boiling oil, but was saved from a painful death by a miracle, and was afterwards banished to the Island of Patmos in the Mediterranean Sea. It was while there that he wrote the prophetic Revelations and sent them to the seven churches of Asia.

## CHAPTER XXXV.

#### THE APOCALYPSE.

The revelations of Jesus Christ, which God gave unto him, to show unto his servant things which must shortly come to pass, and he sent and signified it by his angels unto his servant John.

"Blessed is he that readeth and they that hear the words of this prophecy, and keep these things that are written herein, for the time is at hand."

John was commanded by the Lord to send this book of Revelations to the seven churches of Asia, which he did. Each one of the churches was to represent the seven spirits before God's throne, which were in turn represented by the seven golden branched candelabra in the old Law.

This prophecy was sent by Him who loved us, and who washed away our sins with His own blood. "Behold he cometh with clouds and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him."

"I am Alpha and Omega, the beginning and the end," saith the Lord, "which is, and was, and is to come."

"What thou seest write and send to the seven churches which are in Asia, unto Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and unto Layodicea. I, Jesus, have sent mine angels to testify unto you these things in the churches."

"I am the root and the offspring of David, and the bright and morning star."

"And the Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the waters of life; for I testify unto every man that heareth the words of the prophecy of this book."

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of this book, God shall take away his part out of the book of Life, and out of the Holy City, and from the things that are written in this book."

John died in the year of our Lord 100, the only one, as I have said before of the twelve apostles, to die a natural death. His one great sermon that he almost continually preached was, "Children, love one another."

At the time John died the church was on a secure foundation, even at that early date. Since then human passions have raged against it, violence and massacre have been enacted, heresy and blasphemy have rooted themselves beneath its foundations, false creeds have been grafted from its corner-stone; and councils were called at Trent, and Nicea.

It was at Nicea that the Nicean creed was formulated at the time of Constantine, who was the first Christian Emperor of Rome. Constantine's banner was the cross, which he had seen in the heavens, and beneath the cross were the words, "By this, conquer."

Even at that time the church was divided against itself, one party having statues beneath its roof, and the other being opposed to them. The iconoclasts and iconodules fought in vain. The Arian creed was condemned at Nicea by the council of the church. The church is still divided; the orthodox Greek ignore the

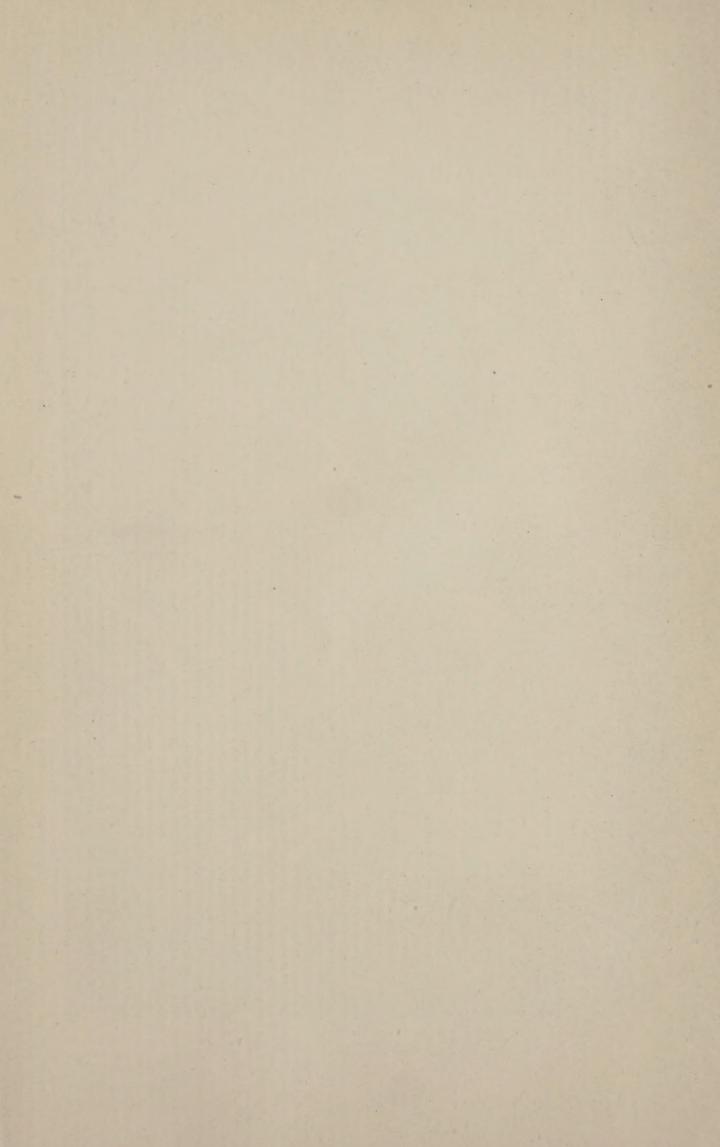
pope of Rome. But with all, the church of Rome has pulled through and is today the cement that binds and holds the social world together. Though once in the abstract, today the church is in the concrete, bound by the blood of Jesus Christ and his saints.

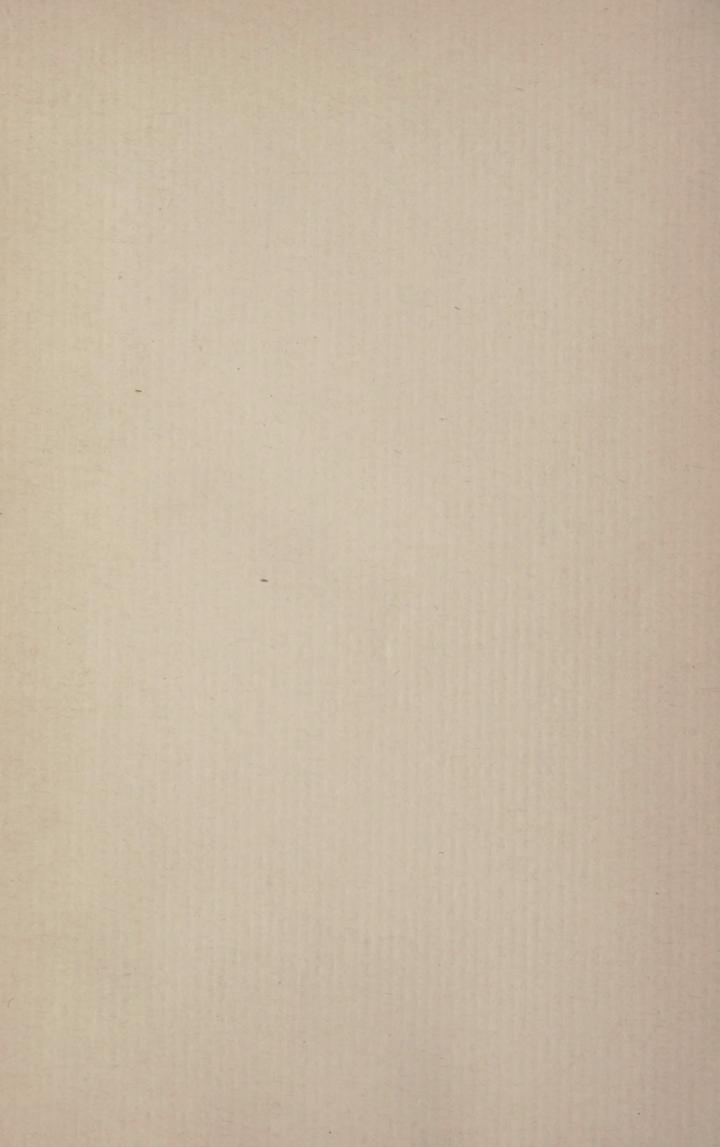
If we keep the commandments of our Lord, and help maintain and perpetuate the Gospel, the Tree of Life will grow still stronger, for it is yet in its infancy, and if we do this we can pass from the earth to the Kingdom of God, and mingle with his angels and saints, where, in glory and happiness, we will reap the fruit of our righteousness.

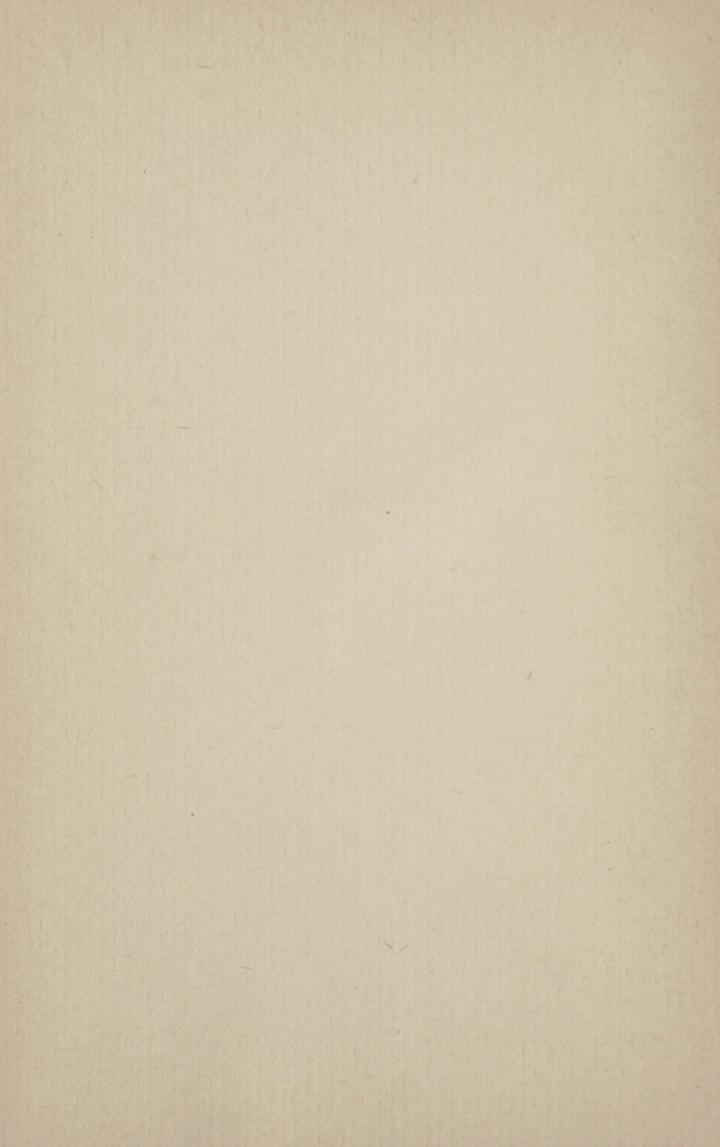
Blessed are they who keep his commandments, that they may have right to the Tree of Life, and may enter into the New Jerusalem, where by their own testimony they will surely come. The grace of our Lord Jesus Christ be with you all. Amen.



MATER DELOROSA









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